JOURNAL

VISITATION-TOUR,

THROUGH THE PROVINCES OF

MADURA AND TINNEVELLY,

IN

1845.

Also, by the same Author,

(printed uniformly with the present Volume,)

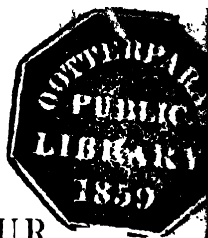
JOURNAL OF A VISITATION-TOUR,

IN 1843-4,

THROUGH PART OF THE

WESTERN PORTION OF HIS DIOCESE.

Price 6s. 6d.



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OF A

VISITATION-TOUR,

THROUGH THE PROVINCES OF

MADURA AND TINNEVELLY,

IN THE DIOCESE OF

MADRAS,

IN AUGUST AND SEPTEMBER, 1845.

TO WHICH ARE ADDED,

TWO CHARGES,

RESPECTIVELY DELIVERED AT ST. GEORGE'S CATHEDRAL, MADRAS,
AND AT PALAMCOTTA, TINNEVELLY,
AT THE VISITATION, IN OCTOBER, MDCCCXLV.

BY THE RIGHT REV.

GEORGE TREVOR SPENCER. D.D.
LORD BISHOP OF MADRAS.

LONDON:
FRANCIS & JOHN RIVINGTON.
ST. PAUL'S CHURCH YARD, AND WATERLOO PLACE.

1846.

LONDON
GILBERT & RIVINGTON, PRINTERS
ST. JOHN'S SQUARE

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THROUGH THE PROVINCES OF

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IN AUGUST AND SEPTEMBER, 1815.

BY THE RIGHT REV.

GEORGE TREVOR SPENCER, D.D.

LORD BISHOP OF MADRAS.

"They sacrifice unto their net, and burn incense unto their drag; because by them their portion is fat, and their meat plenteous."—HABAKKUK i. 16.

"A people whom I have not known shall serve me. As soon as they hear of me, they shall obey me; the strangers shall submit themselves unto me."—PSALM xviii. 43, 44.

THIS JOURNAL

OF HIS RECENT

VISITATION OF THE MISSIONS,

MAINTAINED IN THE PROVINCES OF MADURA AND TINNEVELLY,

IN THE DIOCESE OF MADRAS,

BY THE

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS,

AND BY THE

CHURCH MISSIONARY SOCIETY,

IS MOST RESPECTFULLY DEDICATED TO

Those two Societies,

BY THEIR FAITHFUL SERVANT,

AND FELLOW-LABOURER IN THE GOSPEL,

G. T. MADRAS.

PREFACE.

IN publishing the following brief journal of a visitation-tour through Tinnevelly, I am actuated simply and solely by a desire to contribute something to the scanty information already possessed by the Christian public in England, respecting those important missions. I make not, however, the slightest pretence to offer a detailed history of Christian Tinnevelly, which still remains to be written, and which I trust will be hereafter undertaken by some one fully qualified to write it; I mean, by some missionary clergyman who shall have laboured for years on the spot. Such a record, taking into consideration the country in which these things have come to pass, the almost overpowering weight of idolatry with which the missionaries have had to struggle, and the very peculiar obstacles which it opposes to the adoption by the people of a religion which renders its proselytes outcasts from so many and so highly prized social privileges; and the superincumbent mass, not

only of ignorance, but of mighty prejudice, which must be removed from the heart of every convert, before he can be brought to embrace Christianity; such a history, faithfully and fully written, would present a record, which would be read with deep gratitude to the Father of lights, from whom every good gift and every perfect gift cometh down, and who has sent down some beams of His light upon this land of thick darkness. My own far more humble aim has been to relate the things, which after a personal inspection and enquiry I know to be true. I am of course aware that I saw Tinnevelly in its holiday dress; and that without the slightest desire to give me a favourable impression of the province not borne out by facts, everything would naturally and necessarily be presented to me in its brightest colouring; but that which is dead could never possess an active vitality, and a mere shadow could not be imposed upon the senses as a reality. Upwards of forty thousand native Christians could not be drilled into a profession of the Gospel in anticipation of this visitation, merely to be paraded before the bishop; nor could many hundreds of boys and girls be trained under the impulse of a momentary excitement, to give a clear and distinct account of our most holy faith.

The Church, then, cannot but be satisfied of the reality of Christianity in Tinnevelly, and of the truth of what is here stated, unless it hold bishop and clergy to be alike utterly unworthy of credit.

It only remains for me thus publicly to own my

debt of gratitude to both our Missionary Societies, for all that has been done under the gracious providence of Him to whom alone be the glory, by their missionaries, catechists, and schoolmasters in this brightest portion of my diocese; and to entreat them not only to continue, but, if it be possible, to increase tenfold their exertions, until through the power of the Gospel brought home to the hearts of all by the Holy Spirit, the idols there be utterly abolished; until we shall have established Christian villages and Christian homes throughout the length and breadth of the land, and until Christ be to all its inhabitants ALL IN ALL.

I shall not, I trust, be so cruelly misunderstood, in consequence of what I have said of Tinnevelly, as to be supposed desirous or capable of disparaging our other missions, and the many faithful men who labour in them. I humbly hope I am fully alive to the inestimable value of one soul brought from Satan to Christ; and I also hope, I shall never be imagined guilty of the absurd wickedness of estimating a mission merely by the number of presumed converts, which it scores in its register. We are assured by our Lord that there is joy in heaven over one sinner that repenteth; and that missionary who is doing his utmost to bring to Him all committed to his charge, or within the reach of his influence, and is enabled by circumstances beyond his control to bring to Him but one, will doubtless, for Christ's sake, receive a missionary's reward, as richly as his more favoured brother-labourer in a

more favoured missionary district. "Neither is he that planteth anything, neither he that watereth, but God that giveth the increase. Now he that watereth, and he that planteth are one; and every man shall receive his own reward according to his own labour."

If any apology be needful for thus intruding on the public the egotism of a private journal, I venture to hope it will be found in the continual calls upon my time, which leave me no leisure for a more laboured composition, and in the continual exhaustion of body and mind resulting from the ungenial climate.

G. T. M.

Trichinopoly,
Oct. 6th, 1845.

A

JOURNAL,

&c.

Coimbatore, August 16th, 1845.—On the 13th, I took leave of Bishopstoke under circumstances of a peculiarly trying character, with the prospect before me of an arduous visitation of Tinnevelly, at a season of the year by no means what I should have chosen for such an undertaking had the choice been permitted to me; and with the intention, if it please God, of proceeding from thence to Madras and to Calcutta. My wife and children, who are about to go to England, accompanied me to Conoor; and our plan is, that they should meet me at Trichinopoly, on my return from my missionary tour in the south. Last Sunday I took leave of my little Kotagherry flock, in whose spiritual welfare I shall always feel deeply interested.* It has been my endeavour to preach to them faithfully the whole Gospel of Christ,

whenever I have had the opportunity of doing so; and I have found them very glad to receive it. May they and I have grace to profit by it. All my regular congregation partook with me last Sunday of the body and blood of our dear Lord; and I doubt not that I have their prayers, that I may go forth to whatever duties Providence may call me, in His strength only. Most assuredly without His strength I can do nothing.

On Thursday, there being Divine service at the church, I rode over to Oatacamund to participate in it, and also to take leave of its truly worthy chaplain; and I thankfully availed myself of the opportunity to preach there, it may be for the last time, the truth as it is in Christ Jesus.

The spiritual charge of Oatacamund is a most important charge, the climate admitting of a continual pastoral supervision, from which the chaplains at our low-country stations are necessarily in some degree precluded. It is moreover the resort of those who more especially need such supervision, the sick and the idle.

The clergyman of Oatacamund is however exposed to the same disappointments inseparable from the position of all our clergy in India. His flock is continually changing; and when perhaps he has succeeded in making some real impression for good on the heart of some careless sinner, he loses sight of him, never, it may be, to meet him again until we all meet before the Judgment-seat of Christ. How very watchful, then, ought His

ministers here to be, lest they neglect some opportunity of doing good, which may never recur.

On Friday I descended the beautiful Pass of Conoor, not without much anxiety, but yet full of humble confidence in the tender mercies of God, who has hitherto most graciously sustained my bodily strength, and with a fervent prayer that His Holy Spirit may ever be with me.

Fortunately for me it was a sunless day, and yet without rain. Immense clouds clung about the mountain sides, almost as solid to appearance as the granite crags they partly concealed. With the gradual change of climate, the birds, of which there is, I believe, a great variety in these ghâts, gradually changed their character from European to Asiatic; the blackbird and the thrush ceased with the fern, and were succeeded by the paraquet and the bamboo.

It is all mountain, rock, forest, and rushing stream down this grand and lovely pass; and no vestige of the hand of man except the road itself, which is, generally speaking, very good, and an occasional patch of cultivation, where those singular and utterly savage people, the Corumbàs, have perched themselves in fellowship with the monkeys, always choosing for their abode the most inaccessible spots.

I reached Coimbatore the same night.

I am, as always, most kindly entertained here by my friends Mr. and Mrs. W. There are but few European residents at this station, one of the

pleasantest, on account of its climate, in Southern India; and some of those are absent.

Mr. Addis, the very respectable Missionary of the London Missionary Society at Coimbatore, has translated into Tamil my Pastoral Letter against Socinianism, a voluntary act of kindness for which I feel very thankful, with the view of its circulation among our native Christians. He assures me that this terrible heresy has spread itself among them to a much greater extent than I had any idea of; and I have therefore sent the translation for printing and publication at Madras. *Some* antidote is undoubtedly needed to check the progress of the denial of the Lord who bought them, among the lower orders of Europeans and the East Indian community. I read this morning in a publication which is, I believe, widely circulated, the following awful words. "The advent of Christ as well as all his doings may have been preordained by God. He may have been slain before the foundation of the world, destined from all eternity, in the immutable purposes of God, to perform certain offices; but to say that being created of God, He *was* God, and eternal also, is to talk nonsense. This is the religion of man. If we turn to the Bible we find the religion of God, and there all is rational and intelligible.... What advantage can a religion (so called) be to any one, which is composed of a mere jargon of empty words, which being unintelligible, have not only no just claims to belief, but which are not

within the compass of belief? How can it be expected of men that such a religion shall influence their lives and conduct? Much of what is called Christianity might be very suitably mixed up with the tales of Paganism; and should we find the two together, the question would arise of which is the most absurd of the two!!"

August 17th.—We held Divine service this morning in the court house, and my congregation consisted of twenty-three persons. I preached on the 2nd Epistle to Timothy, 3rd chap. 13th to 17th verse, and endeavoured to impress on the little Christian flock, how peculiarly thankful we strangers in India ought to be for the inestimable blessing of having known from our childhood the Holy Scriptures; and I entreated them to labour to be wise unto salvation by looking only unto Jesus. I also dwelt upon the incalculable mischief which must result in this country to the cause of Christianity by the example of evil men; and I reminded them, that whoever by a life inconsistent with his Christian calling seduces either Europeans to violate, or natives to reject the law of Christ, incurs the most awful responsibility; whilst we have every reason to be assured, that whoever of us continually labours to prove himself a child of God, by doing those good works which Christ has ordained for us to walk in, may become the honoured though humble instrument in God's hands, of turning many to righteousness.

I had fully intended to have visited Mr. Addis's

schools, but was unable to do so in consequence of being somewhat exhausted by the duties of the morning; and to my great regret I was prevented by the same cause from holding an Evening Service.

The station having been visited last Sunday by the chaplain of the district, I did not celebrate the Lord's Supper; although for my own part I should be delighted to partake of it every "first day of the week."

Pylney.—The view from the traveller's bungalow here is very pretty. It faces the Pylney hills, a mountain range of fine outline, and nearly equal in elevation to the Neilgherries; which may be traced, dimly seen through the heavy clouds, in the far West. I am told that the population of this town amounts to about ten thousand souls. The American missionaries have schools here, under the charge of a native catechist, from whom I am expecting a visit, when I shall endeavour to ascertain what missionary progress has been made. These indefatigable men, who have devoted themselves to the education of the natives, have been settled for some years in this district, their principal stations being Madura and Dindigul.

One of the low hills close to Pylney is crowned with a large and handsome Pagoda, apparently, I grieve to say, in excellent repair. I observed several on the road-side in the Coimbatore district in complete ruin. The Brahmins of the Pylney

temple came this morning to "salaam" me with all the noisy honours of heathenism, and to ask for an offering to their gods. I do not, however, suppose they entertained the slightest hope of receiving one.

The catechist has just been here, and I have gleaned from him the following information, which I give exactly as I received it. The American missionaries maintain at Pylney one native Christian schoolmaster, and two heathen schoolmasters, whom they consider, if I rightly understood my informant, ready for baptism.

In their three schools they have fifty heathen boys and five heathen girls, two Christian boys and one Christian girl. No prayers are used in the schools; but the Bible (Rheinus's translation) is continually read there. On Sundays the few Christians meet for Divine Service, which is conducted by the catechist; the congregation amounting to twelve souls, and consisting of the catechist and his family, and the candidates for baptism. A few heathen children also are in the habit of attending. All the Christians are Pariahs.

The catechist represents the Brahmins to be numerous and influential at Pylney, but that the heathens do not persecute or annoy the Christians.

Dindigul.—Notwithstanding the heat, I have been enabled to do my business here; although of course I feel somewhat exhausted, with the thermometer the whole day at 91°. Even now at eleven at

night, it has only fallen to 85°. The season, they say, is very unusual, and that under ordinary circumstances Dindigul ought by this time to have been comparatively cool—cool I mean in Indian phraseology; but there has been a great want of rain, and as its natural consequence, a great increase of heat, and, unhappily, much sickness among the people.

There being no church here, our native congregations are kindly permitted by Mr. E. to assemble for Divine Service at a house which is his private property; and here I met them at eleven this morning. The litany having been read in Tamil by their minister, the Rev. W. Hickey, who had joined me from Trichinopoly, I confirmed fourteen men and twelve women, all the other adults of his flock having been already confirmed by me at my former visitation. Among the candidates was a man of seventy-eight years of age, with a remarkably fine head and intelligent countenance, who had been baptized by Schwartz, and whom he well remembered; a lately converted Sudra heathen, who had utterly renounced caste, and had given other tokens of sincerity; and two converts from popery. I chose for the subject of my address the 16th chapter of the Acts. I always take a peculiar interest in explaining the Scriptures to our native flocks, who are very intelligent listeners, if you know *how* to speak to them. They can seldom follow an ordinary sermon, and cannot appreciate argument; but if you make frequent

appeals to Christian *facts* with which they are acquainted, and ply them with questions on those facts, and on the *absurdity* as well as sinfulness of idolatry, you will soon be satisfied that you are not wasting your labour, and the ready and hearty *amma*, yes, and *illa*, no, to your different interrogatives, will cheeringly convince you that they are glad to hear the word of God.

As usual, I felt it my duty to refer to the question of caste, the one great bar to their full reception of Christianity. The chief catechist here is a caste-man. It is miserable to hear how they labour to defend the maintenance of this utter abomination, and to reconcile its maintenance with the baptismal covenant; although, alas! very many of ourselves set them the example of a similarly unscrupulous compromise with the "vain pomp and glory of the world." I never witnessed a more ingenious or degrading shuffling than this man's palliation of his caste observances; and his attempt to prove that it was not opposed to the Gospel, brought out in strong and painful relief the innate Jesuitry of the native character. His theoretical knowledge of Scripture was highly creditable, and I found him well acquainted with the texts and passages to which I referred him, and of all of which he had a plausible explanation "which paltered with them in a double sense." I was much shocked, although the scene was by no means new to me. Finding that all argument from the Bible was thrown away upon him, because, whilst

he readily admitted that with God there was no distinction of persons, except the grand distinction of holy and unholy, it was but too evident that all persons of a caste inferior to his own were tainted in his estimation by an original impurity, which even Christ's regenerating sacrament of baptism could not wash away; I asked him whether to eat food, prepared by his minister or his bishop, would bring with it pollution to him; and he replied that it would not—fearing that his appointment might be at stake; and I then turned to his son, a very intelligent young man who sat by his side, and had occasionally prompted him, and he honestly avowed that *it would.* The son is not employed, nor desirous of employment on the mission, and therefore risked nothing by his frankness.

And yet what could I do with this man? My first impression was, that he ought to be instantly removed from his office; but upon consulting Mr. Hickey, he satisfied me that such a step might break up the mission, and thus put out the little light of evangelical truth which had been kindled in this dark place; and I do indeed fear that the result might be, that some one would openly relapse into heathenism, and others take refuge from what they would conceive to be persecution, in the tolerant arms of Popery. The full reception of the Gospel must be the work of the Holy Spirit. Man's efforts will never accomplish it. "Prayer must be made without ceasing of the Church unto God," for our native flocks, that their souls may be delivered

from this horrible prison of caste. Finding that I could avail nothing, I contented myself with a solemn protest against this invention of the Wicked One, and with a public declaration that no maintainer of caste should ever be appointed in future, with my sanction, to the office of catechist in any of the missions in this diocese of the Society for the Propagation of the Gospel; and I now humbly commit the cause to the great Head of the Church. May He graciously send the light of the Holy Spirit to these poor people and to me, that we may have a right judgment in all things, and evermore rejoice in His holy comfort.

Mr. Hickey speaks hopefully of the Dindigul mission; and, could I place here an efficient European or East Indian catechist, I should share his hopes more fully than I do at present; but with my convictions as to the true character of caste, I cannot be free from much anxiety about it under existing circumstances.

The statistics of the mission may be briefly stated as follows:

It is visited once in each month by the Rev. missionary of Trichinopoly, and consists of the town of Dindigul, a populous place; and of seven villages, the nearest of which is eight miles distant, and the furthest twenty-eight from the principal station. It is under the immediate charge of five catechists, three of whom are maintained by the Society, and two by the Christian liberality of Mr. E., the sub-collector, two schoolmasters and one

school-mistress, one of whom is principally supported by the same kind friend to the missionary cause, and one reader. There are two hundred and sixty baptized persons, and, at present, no catechumens, although several have been lately added to the church by baptism; thirty-two Christian boys and thirty-one Christian girls likewise attend them. The instruction given to the former is purely and strictly evangelical; whilst the latter read the Scripture, and learn by heart the Ten Commandments.

In Dindigul almost all the congregations are pariahs, whilst in the villages almost all are maintainers of caste. They are an orderly and well-conducted people; but it is at present the day of small things for the Church in this part of India; and indeed neither here nor in any portion of the diocese can I hope that "a great door and effectual will be opened" for the reception of the Gospel, until we have many more missionaries, really and truly children of God, to teach it, and until caste be utterly abolished in our native flocks. May the Giver of all good graciously hasten here the kingdom of His dear Son, by granting both for His sake to our prayers; and in the mean time, may we cheerfully labour on, never doubting His power or His love by neglecting to make the best use of those means which He has as yet placed at our disposal; and not looking to the world's patronage or to an ephemeral popularity, but only unto Him.

Madura, August 22nd.—I felt particularly

thankful to see once more this very pretty town, which I entered with the rising sun after a particularly fatiguing journey. It has pleased God to visit Dindigul with a very sudden and alarming visitation of cholera. The awful disease broke out on the morning of my arrival, and yesterday the number of deaths reported amounted to fifty. Four children had been carried off in one family. The attack was apparently confined to one street in the town, beyond which it had not extended itself when I left the place. But in that street dwelt the bearers who were ordered to be in readiness to take my palanquin yesterday afternoon; and when I sent for them, I heard to my horror that five out of the set had just been carried off. What a sermon is this on the text, "In the midst of life we are in death!" The poor heathen fatalist says, "Let us eat and drink, for to-morrow we die;" let *us* watch and pray, for to-morrow we die.

Having engaged myself to hold a confirmation yesterday evening at Ammapetty, a village about fifteen miles from Madura, where we have a small church and congregation, both as rude and simple as can well be imagined, I gladly availed myself of the kindly and promptly offered aid of a bullock-carriage and a gig, in order to enable me to keep my engagement; but the road was so bad for driving, that instead of the appointed hour of seven, we could not reach the village until past ten.

Immediately on our arrival, the bell tolled for

Divine Service, and it was nearly eleven o'clock at night when I confirmed fifteen of these poor people. At such a time of night I could not detain them by a long address; they were, however, much gratified by their bishop thus seeking them out, and probably my visit will be long remembered by them. The congregation consists of one hundred and twenty souls, inclusive of some Christian families in a neighbouring village: I fear, however, that as they are necessarily entrusted almost entirely to the sole charge of a native catechist, they can know but little of the vital truths of the Christian covenant. If all our catechists were what they ought to be, we should find a very different state of things. But our poor Church here in the wilderness is sadly straitened, and cannot help itself. It *must* sometimes bear with scarcely trustworthy catechists, because it *cannot* get enough of missionaries. I am assured, however, by those in England, who are competent to form an accurate judgment, that the cause of missions is daily gaining interest in the estimation of our countrymen; and the last mail brought me the delightful intelligence, that a clergyman of high standing and considerable experience, the fellow and tutor of his college, had determined, doubtless under the influence of the Holy Spirit, to forsake all in England, that he might consecrate himself wholly to that cause in Southern India; and I question not, that now that the hearts of Christians are turned this way, the same motive will raise up for us

others of the like mind and qualifications for the work.

After the confirmation at Ammapetty, where I took leave of the zealous and faithful missionary of the district, I mounted my weary horse, which had already accompanied me from Dindigul, and rode to Madura.

Madura, August 23rd.—Since I last visited it, the change effected in this place by the indefatigable zeal of the collector is really wonderful. The fort, the hitherto undisturbed receptacle of accumulated filth, which was very probably the cause of the great unhealthiness of the place, is entirely removed; the walls are levelled, and the ditch filled up. The town is now laid out in wide and straight streets; numerous substantial houses are being built; there are already three excellently arranged markets; and it is intended to light and clean the town from the rent of the stalls, which already produces a monthly revenue of about four hundred rupees. Two handsome churches have recently been erected here, one by the Roman Catholics, and one by the American missionaries. These look like churches; whilst, as is so generally the case in India, the external appearance of our own, is anything but ecclesiastical.

The population of the town is about thirty-six thousand.

I have not yet been able to inspect our mission here, but hope to do so in the course of the day.

The Roman Catholics are very numerous in the district, which indeed has been for many years one of the strongholds of Popery in India. The number of native Roman Catholics is supposed to exceed thirty thousand, and the priests are represented as very active, and particularly energetic against Protestantism.

The American missionary being absent. I shall not, I fear, have an opportunity of visiting the seminary maintained here by those excellent men Whilst at Dindigul, I had the pleasure and comfort of meeting two of them; and with the senior Mr. L. I had much interesting conversation. Both appeared to me men of enlightened piety, and exceedingly anxious to promote the work of Christian education among the natives, on sound evangelical principles. They are evidently possessed of the Saxon energy and determined spirit of our common forefathers.

The country around Madura is withering for want of rain, none having fallen for several months; and unless it shall please God to send it soon, there will be much distress, and probably much sickness. There is no cholera here at present; but if it continue its ravages at Dindigul, it will most probably visit this place likewise. The heat is unnaturally great.

I am just returned from examining the schools, and addressing the catechists and schoolmasters in connexion with the mission of the Society for the Propagation of the Gospel. I left the thermo-

meter in B.'s house at 95°, and found it in the school-room at 100°. It is a long low building, covered with tiles, but without a ceiling, and therefore a complete hot-bed. The English school consists of fifty-nine pupils, five Protestant boys, nine Roman Catholics, forty heathen boys, five Christian girls, Protestant and Roman Catholic. There are three schoolmasters. The school is opened and closed with a form of prayer in Tamil, which, considering the circumstances, is unexceptionable, although not Christian—a general acknowledgment of God's providence, without a reference to Christ's atonement. We can do no more, when Christian and heathen are thus intermingled. I examined the children in the Holy Scriptures, and in geography and grammar, and the first and second classes acquitted themselves very respectably.

There is likewise a Tamil school, meaning by the term, a school in which English is not studied. It consists at present of fifty boys, and some of them are very sharp and clever. They read to me a chapter in the Acts, and answered all my questions accurately, and with apparently great ease. I have seldom seen finer or more intelligent countenances. At the conclusion of the examination I collected the catechists and schoolmasters in the church, and made them an address, which was interpreted to them with great fluency, and I doubt not with much accuracy, by Mr. Hubbard, who appears to me to be a good Tamil scholar.

The missionary establishment of Madura, consists of one English missionary in priest's orders, two native catechists, two readers, five schoolmasters, and one superintendent of the poor-house. The mission is not much troubled by the caste question, although I suspect that caste is maintained by the greater number of the catechists and schoolmasters.

There are one hundred and sixty-five baptized persons in communion with the Church, and at present but five catechumens. I heartily wish this small number was centupled.

The English congregation (which includes the East Indians) numbers about sixty.

The church, although very inferior in outward appearance to those of the Americans and Roman Catholics, is neatly and properly arranged, and is excellently situated for missionary purposes, being in the centre of the town. May it increase, not in merely numerical strength, but in spiritual vitality, until it lighten the surrounding darkness. But here, as in Dindigul, the harvest is not yet.

It has pleased God to stop the progress of the destroying angel at Dindigul, where, by the last report, the cholera is subsiding. The infection is however still in this part of the country, and is likely enough to break out afresh, if rain be withheld much longer. The crops that are above the ground are stunted and withering, and in many instances quite ruined; whilst fields upon fields are lying utterly waste, the seed which had been

sown in them at the proper season having perished; and the poor people are almost in despair.

At the place where my horse was stationed on Thursday night, half way between Dindigul and Madura, a party of native travellers had taken shelter for the night under a grove of trees, when the cholera attacked and destroyed that same night eighteen of them! The terrible disease was also, I find, in the immediate neighbourhood of Ammapetty, where I held my confirmation. A most melancholy case of cholera has just been reported to me. Mr. Miller, the catechist of the Society for the Propagation of the Gospel in Foreign Parts, at Sheemoga, of which mission he has been in charge from the beginning of its establishment, and the duties of which he had performed to my great satisfaction, was on the road to meet me at Tinnevelly as a candidate for holy orders. The awful malady seized him at a village about fifty miles from Trichinopoly, on the road between that place and Salem; he died, and the body was wrapped in a cumly, or native blanket, and carried to Trichinopoly for interment. In consequence, however, of there being two considerable rivers to be crossed, and other delays, the coolies took four days for the journey, and the corpse was brought into Trichinopoly in a horrible state of decomposition. Mr. Miller was possessed of very respectable talents, and of unquestionable piety and devotedness to the cause of the Gospel. He was highly esteemed by Mr. Stokes, of the

Madras civil service, to whose liberality we are chiefly indebted for the establishment of the Sheemoga mission, and where the light of the truth must now, I fear, be left to go out, as we have no one to send thither in his place. For the last two years I had corresponded regularly with him, and was warmly interested in his labours. May he have found rest from them, for His sake whom he served!

Madura, August 25th.—By God's mercy I have been enabled to complete my visitation of this station, and my strength has held out, notwithstanding a degree of heat to which I have never yet been exposed. In an excellent house, and with all artificial appliances to reduce the temperature, the thermometer remains at 95°; and in the church yesterday, where no such means are resorted to, it must have been much higher. We had a large congregation, larger than I thought could have been collected at Madura; and whatever it was to the feelings, to the eye it was a very pleasing and gratifying sight. After morning prayer I confirmed four East Indians, and twenty-two natives. I then preached[1] on the peculiarly appropriate epistle of the day, choosing for my text the *fact* so plainly and positively stated by St. Paul, "they that *are* Christ's, *have* crucified the flesh with the affections and lusts." Although the excessive heat brought on a distressing labouring of the heart, my voice was strong and clear, and I was listened to

[1] 14th Sunday after Trinity. Gal. v. 16—24.

for nearly fifty minutes with apparently deep attention. Assisted by the Rev. C. Hubbard, the missionary clergyman of the station, I then administered the Lord's Supper to eleven Europeans and forty-six Natives.

The statistics of this mission are as follows: number of baptized persons in connexion with the Madura mission on the last day of June, Native congregation, men thirty-two, women thirty-two, and children thirty-nine; European congregation, men twenty-seven, women eleven, and children twenty-two.

Alas! the Word of God does not as yet mightily grow and prevail at Madura; and I strongly suspect that the catechists do not labour among the heathen as zealously as they ought to do. At the same time I am aware of the peculiar difficulties of the station to a clergyman of the Church of England. The natives are fully alive to the importance of education, not indeed to make them wise unto salvation, but wise unto the world; and an excellent education is freely offered them here by men peculiarly well qualified to bestow it, the devoted and indefatigable American missionaries: I exceedingly regret that such an education, combining Gospel-training with useful secular knowledge, was not originally provided for them by the Church, whilst under existing circumstances I heartily wish success in their pious and honourable toil to those good men who have undertaken a work, which undoubtedly ought, from the very first, to have

been undertaken by ourselves. Still the fact of the ground being thus completely occupied by strangers, cannot but be depressing to our own missionary, and must materially cripple his influence and his usefulness. All that I can do here or any where, is to endeavour to excite my brethren to the utmost diligence, and to animate them to make every exertion, compatible with personal strength; and in proportion to the means and opportunities afforded them, to win and to keep souls to Christ: as the earth brings forth its increase according to the soil and climate, as well as according to the degree of culture bestowed upon it, so is it in the different fields of missionary labour; and if we all do the best we can, we shall be blessed in our deed, whatever may be the result.

Tremungălum, August 26th.—After much earnest conversation yesterday with Mr. Hubbard, on the condition and prospects of the Madura Mission, I passed the remainder of the morning in replying to an accumulated heap of letters; and, having sent forward my palanquin to this place, I left Madura as soon as the power of the terrible sun was sufficiently abated.

It was past nine when we reached Tremungălum, where I was very kindly welcomed by the American missionary, the Rev. Mr. Tracy; and after taking a little refreshment at his house, I got into my palanquin, and thought that my troubles for the night were over. In this, however, I was disappointed; as after going about four miles, we

came to a "nullah," or small water-course, which was swollen by the thunder-storm, which overtook me on the road, into an impassable torrent. I waited for three or four weary hours, in the vain hope that the water would run itself off sufficiently to become fordable, but finding at last that it would be dangerous to attempt to cross it, I was obliged to return.

It remains to be seen whether the torrent will be passable to-day, which I earnestly hope may be the case, as time is now peculiarly precious to me.

Whilst here for the morning, I shall gladly avail myself of the opportunity of inspecting Mr. Tracy's seminary, and may thus gain some profitable information. Indeed, I always find that in the dealings of Providence with me, good comes out of evil.

Strevellăpŏotoor, August 27th.—I was so exhausted yesterday by the fatigue of the preceding night, that to my great regret I feel myself quite unequal to examine Mr. Tracy's seminary at Tremungălum. I had, however, the pleasure of dining at the mission-house, and was much interested by his very just remarks on missionary subjects. I found Mr. Tracy quite of one mind with myself, both on the real character of caste, and on the best and indeed the only way of dealing with it; and his firm yet judicious resistance to it seems to have been blessed with decided and very encouraging success.

His seminary consists of about one hundred

boys of all castes, who live on the premises and eat indiscriminately at the same table the provisions prepared by the same cook, who is a pariah. To effect this has of course been a work of time, and of patient love, but I am persuaded that every establishment for the Christian training of natives will end, sooner or later, in disappointment, where this discipline is not faithfully carried out. Similar seminaries are, however, at the very least as much needed for the girls as for the boys.

I parted from Mr. and Mrs. Tracy, with a most sincere prayer that God's blessing may continue to attend their pious labours, and with, I trust, a pardonable regret that he and his excellent fellow-labourers are not ministers of the Church of England, which would rejoice to number them among its own.

The river had gone down, and I reached this place by five this morning without further obstacle.

The situation of Strevellăpŏotoor is fine, as is always the case in the neighbourhood of mountains. Close to the bungalow is a large and handsome tank, in which hundreds of Hindoos are washing their clothes and filling their brazen water-pots. One of the gates of the bungalow is closed by a broken statue, and I asked the old sepoy in charge of the building, a gallant veteran who lost his arm at Nagpoor, what it was. He is a mussulman, and his look of contempt was very striking, as he gave me to understand that it was a god.

Courtallum.—My fatiguing journey to this place is at last over, and to my great joy and thankfulness, I have reached Tinnevelly. A traveller in India is always liable to accidents and difficulties peculiar to the country, of which I have lately had my share.

I have not seen any thing in India so lovely as Courtallum, although I have met with grander scenery. But to say that it is a highly cultivated plain; that the trees are numerous and fine of their kind; and that it is framed but not hemmed in by the well-wooded and yet craggy mountains of Travancore, will not realise Courtallum to a stranger; not even if I add its waterfalls. The climate is very pleasant, the heat scarcely exceeding 82° in the middle of the day. The cause of its coolness is, that the wind rushes with continual violence through a mountain-gorge, bringing with it the results of a perpetual mist, although not the mist itself; as whilst Courtallum is cool, it has likewise plenty of sunshine. It is one of the most cheerful places I have ever visited; and no where have I been received with a heartier welcome than at the very pretty and very comfortable house of Mr. T., the collector, the Gaius of Tinnevelly. Here I found my dear friend and missionary chaplain, and likewise several of the Tinnevelly clergy, two of whom, Mr. Hobbs and Mr. Lovekin, I met for the first time, as also Mr. Baker, jun., of Travancore.

I learned from Mr. Heyne that a scene most

disgraceful to their profession of Christianity had very lately occurred among his people at Moodeloor. Such is still the power of caste, where it has not been at once and unflinchingly resisted, that the Shanars have driven the Pariahs from drawing water in the common wells in the church "compound," and there is not a doubt that they have been encouraged in this anti-Christian spirit by one of the catechists. *In fact, the Shanars declared that if the catechists, who are of the same caste with themselves, would allow their wives to draw water from the wells with the Pariahs, all opposition would instantly cease; and the proposition was refused by these nominal teachers of the Gospel.* Mr. Heyne's remonstrances were utterly useless; and they even dared to prohibit all Shanars in the village to supply him or his household with the common necessaries of life; thus excommunicating their minister. They have also withdrawn their children from our schools, and themselves from our church-services. I need scarcely add, that the catechist is dismissed; and I have no doubt that the poor misled people, if not exasperated by injudicious treatment, will soon return to their duty. My chief reason, indeed, for recording the circumstances is, that it affords additional confirmation of the real character of caste, as a thing utterly irreconcileable with the Gospel. If our predecessors had felt this conviction as strongly as it is felt by myself, we should not now have had a single caste-catechist attached to any

of our missions, and the thing itself would most probably have ceased to exist in our native Christian flocks.

We have just returned from our scramble in the hills. What a mercy it is to the European residents of this district, to have such a place of occasional retreat and refreshment. We went first to a spice-garden, the property of government, where there are a few, and apparently healthy specimens of the nutmeg, cinnamon, and other spices. I saw also the chocolate, but it appeared dwindled and unpromising.

From several points the view of Courtallum is charming; a mixture of savage nature, cultivated nature, Hindoo temples, and European residences, which forms a delightful picture. The only thing wanting to the eye was the church. There is one, but I could not see it.

The waterfall is about two hundred feet in height, and makes, I am told, a delicious shower-bath. I dare not, however, attempt the experiment of its merits. The water is precipitated into a pool forty-five feet deep, which is used as a bath by expert swimmers. I envy those who are privileged to plunge into it.

This waterfall is a favourite resort of pilgrims, who come hither in great numbers to wash, and, according to their notions, be clean. At its foot is a pagoda of considerable sanctity. They showed me here eighteen steps, at the top of which is an image of the goddess Kali; and the Hindoo, who

would not hesitate to take a false oath elsewhere, trembles to perjure himself here. A Brahmin, it is alleged, forswore himself here about three years since, and died two days afterwards. The story is sufficiently probable, and has of course added much to the reputation of the eighteen steps.

August 30th.—Notwithstanding a rather restless night, I could not resist accompanying my kind host on a little expedition into the mountains. We rode before breakfast to the Five Falls, as lovely a spot as I have ever met with. It is a small mountain torrent, which divides itself here into the five falls from which it derives its name; although, in consequence of the dryness of the season, there are at present but three. A very large tree overshadows the place where our tent was pitched, and in which we held a little clerical meeting. Indeed, there are very few places in India, with the exception of the three presidencies, where the bishop could gather around him six of his clergy. I almost invariably choose for my morning and evening exposition of Scripture one of the lessons for the day; but as I had not with me a Prayer-book, I took the passage at which I opened my Bible, and found, as it were, prepared for me that most appropriate chapter—the 15th of Romans.

I felt very happy at finding myself among my Tinnevelly brethren, good and faithful men, in whom I can place the fullest confidence.

The sad tidings reached me here of the utterly

hopeless state of my dear, long tried, and always found faithful friend Mr. Carver, one of the most devoted servants, I hesitate not to say, of the Lord Jesus Christ in this diocese. From the daily reports which I have received of the progress of his terrible malady, brain-fever, since its commencement, I had ceased to indulge a hope that he would be spared to us; and yet the confirmation of my worst fears, that humanly speaking, his recovery is impossible, was a heavy blow to me. By this time I cannot doubt that he has resigned his spirit into His hands who gave it. Neither can I doubt that, if his senses were granted to the last awful conflict, he sought and found that sure and calm peace which the confiding, yet humble Christian can only find in the only Saviour, in whom he has long enjoyed a sure and certain hope. Alas! for his poor widow.

We have reached a height of about two thousand feet, and the air is deliciously fresh. The thermometer was at 82° in the tent, and here it is at 72°; a greater fall than could be calculated upon, simply from the elevation of the ground. The scenery is of the highest order of woodland, but I believe the timber is of little or no value.

Sunday morning.—My dear and faithful friend is departed in the Lord!

Nothing can be more delightful for India than this climate, and I feel myself very happy in this truly Christian house. My late fatigue and exposure on my journey have, however, told upon

me; and my head is heavy, and I have a slight return of my former disposition to fainting. Nevertheless, I am persuaded that I shall be enabled to do the work which Providence may design for me to do in Tinnevelly; and under this persuasion, I shall struggle against weakness and pray for strength.

The church here is a neat little building. I never heard more beautiful chanting. The Rev. J. Thomas, who has kindly come over from Meignanapooram to see me, was the leader, and no cathedral could boast a better. I believe, however, that the whole congregation joined in the song of thanksgiving. I preached on the Gospel of the day, choosing for my text the 24th and 25th verses of the 6th of St. Matthew. It is seldom that I have an opportunity of preaching the word of God to eight clergymen. At the Lord's table we had twenty communicants, about one-half of the congregation. The Rev. S. Hobbs preached at my request in the evening.

The natives here use a very expressive epithet to signify the Gothic arches in our churches. They call them "worshipping" arches, I suppose from the not altogether fanciful resemblance of the arch to the hands lifted up in the attitude of prayer.

Nulloor, September 2nd.—This is the most northern missionary station of Tinnevelly, and one of the most extensive and most important. I consider it, indeed, from its geographical position, of peculiar importance to the cause of Christianity,

which has hitherto made the greatest progress in the south, but which is now kindled in the north likewise. As yet, however, I cannot enter into details, being but just arrived; although I have every reason to anticipate the highest gratification from the inspection of this flourishing mission.

I have passed three happy and cool days at Courtallum, where, I venture to hope, my visit will be kindly remembered. I have been received by all, whether clergy or laity, with affectionate respect, and I have endeavoured to show them that I am ready at all times, and in all places, to preach the word of God. The climate of Courtallum is, indeed, a most merciful dispensation of Providence. I believe the thermometer scarcely ever rises above 82°, whilst the fresh strong mountain-breezes which blow without interruption reduce the temperature, to the feelings, almost as low as that of the Neilgherries. Were it not for an occasional visit to this delightful spot, many of our missionaries, whose health is thus preserved by God's blessing in full efficiency, would most probably be either completely broken down, or at least so shattered as greatly to impair their ministerial usefulness.

I left the house of my kind host Mr. T. at three this morning, and reached this place by seven, the distance being twenty miles. I was met on the road by the Rev. Mr. Schaffter, the missionary of Nulloor, with whom I was already well acquainted, and by the Rev. Mr. Bärenbruch,

who has but lately arrived in the country, where his father laboured for many years as an exemplary servant of Christ. May he do so likewise!

Mr. Schaffter speaks most cheeringly of the progress of the good cause in his district, and he assures me that beyond all doubt there is a strong and decided movement towards Christianity; and that our prospects were never so good as they are at present. So much the more urgently is imposed upon us the duty, and so much the more thankfully ought we to rejoice in the privilege, to spend here and be spent for the Lord Jesus.

The confirmation, one of the most interesting that I have ever been present at, is just over. The service lasted three hours; but although the thermometer is at 92°, and there were three hundred and forty-six candidates, my strength was graciously supported. This number might, indeed, have been greatly increased; but Mr. Schaffter very properly rejected all those, to the amount of upwards of fifty, who could not give a good and satisfactory explanation of the faith that is in them. The singing of the native Christians, when, as is the case here, they have been well taught, is touchingly beautiful. They lift up their voices as the voice of one man, and evidently sing from the heart.

I have seldom, if ever, seen so orderly a native congregation; and I am sure that many European congregations might learn a profitable lesson from their humble attitude of prayer, and their general

demeanour in the house of God. The persons confirmed were of all ages, from the boy and girl of thirteen, to the old and grey-headed. The people appeared very attentive to my address, which I made as purely scriptural, and as simple as possible. It was, as always, most readily interpreted by Mr. Caldwell.

These people have very good countenances, and they look you steadily in the face with a fine clear eye. As Mr. Schaffter has not *much* annoyance here from caste, although his congregations are by no means pure from it, I thought it most judicious not to dwell on the subject It is the catechist, and not the flock, who keep alive caste among the native Christians. If they would really and entirely renounce it, it would soon die away.

Nulloor deserves, and must have, a church. The present place of meeting for Divine service is little better than a large barn.

September 3rd.—There is, I am most thankful to say, a very strong and decided movement in favour of Christianity throughout Mr. Schaffter's district, which he is most actively profiting by. Nulloor was established as a missionary district by the Church Missionary Society in 1831, and now numbers its thousands of converts, as will be seen by the statement in the Appendix. Like other districts in Tinnevelly, the zeal of the people has been occasionally checked and chilled by persecution, but the good seed sown in the hearts of God's people could never be destroyed, and is

now springing up vigorously, and bearing fruit, we cannot doubt, unto everlasting life.

As soon as the sun was sufficiently gone down, I walked out to pay a visit to Mr. Schaffter's head catechist, of whom he speaks in the highest terms, as a devoted Christian, and faithful teacher of Christianity to his countrymen. Jacob has an intelligent and good countenance, and his young wife is a really pretty woman. I was much struck by her simple manner and modest look. A year ago she was a heathen, and is now considered by her minister an exemplary Christian. My visit naturally attracted the neighbours; and among them came an old man, who fully availed himself of the licensed garrulity of age, and spoke with great animation against Popery, from which he was a convert. He gave us an account of a dispute which he had held with a Romish priest, on the alleged modern date of the Protestant faith, which the priest asserted to be only three hundred years old; but the old man asked him in reply, how old was the Bible? Because he found in the Bible all the articles of his present, and but very few of his former, religion.

Accompanied by Mr. Schaffter and Mr. Caldwell, I then rode to the neighbouring village of Alumcolum, where we have now a congregation of upwards of eight hundred souls, by far the greater portion of them converts within the last three or four years. They have a large church similar to that at Nulloor, in which I preached to them the

Gospel of Christ. All the Shanars of Alumcolum are Christians.

About four nights since, a fire broke out in one of the Christian houses, whereby thirty-two houses were destroyed; but, although it raged close to the church, that building was unharmed. This circumstance has not been without its effect on the mind of the heathens, and it is very probable that by the Christians likewise, the unlooked-for preservation of their church is attributed to a direct interference of Providence. And why should it not be?

At our evening family prayer a hymn was beautifully sung by the missionaries and their wives. If it were not for the heat I should delight in this missionary life. All is so unaffectedly and simply Christian, and one is so completely removed from worldly vanities, and as free as we can be in this world of trial from worldly cares and anxieties.

Early this morning I went with Mr. Schaffter to the village of Kŭrŭvaucottah, where he has a flock of seven hundred Shanars. We sat at the door of the little church, and the people sat around us on the ground. It was a most pleasing sight. I asked them many questions, and they evinced an acquaintance with the grand truths of Christianity, which satisfied me that they were faithfully instructed in the Gospel.

My visitation of Nulloor is now finished, and if it has in any degree strengthened the hands or cheered the heart of its pious and zealous mis-

sionary, I am amply repaid for my labour. All the catechists and schoolmasters of the district were assembled after breakfast, together with the whole congregation of Nulloor itself; when I addressed them at considerable length on their Christian privileges and their Christian duties. I particularly exhorted the mothers to make and keep their homes purely Christian; and I admonished the men that they must bear patiently the insults and persecutions of the heathen, in humble imitation of the unconquerable patience of Christ, and in literal obedience to His command, "I say unto you, love your enemies; bless them that persecute you; and pray for them that despitefully use you." At the end of my little charge, which, with the interpretation, occupied upwards of an hour, they requested to sing me a song of their own composition, and set to a native melody, in honour of my arrival; to which, as I am fond of all national customs, not contrary to Gospel truth and innocence, I readily assented. I had almost forgotten to mention that previously to my charge they presented me with the following address, which I insert as being entirely their own composition, and as coming, I fully believe, from their heart.

"As the members of the Church of God, whom in His infinite mercy He hath purchased with the precious blood of His Son Jesus Christ, and strengthened us in our holy faith by the preaching of His word through His ministers, experienced

much joy and edification by your lordship's visit in January, 1841; we desire to praise our gracious God for again vouchsafing unto us the privilege of your lordship's presence, to the advancement of our spiritual welfare, as well as to welcome your lordship among us; praying that your lordship's presence among us from time to time may be abundantly blessed, to the establishment of the Church of God in the truth.

"It has occasioned us sincere regret to receive through our ministers on several occasions unfavourable accounts of the health of your lordship, to whom the care of the numerous churches in Southern India is committed; and we always felt it our duty to pray that Almighty God might grant your lordship strength, health, and long life, crowning your labours and zealous efforts with his blessing.

"It is probably not unknown to your lordship that the churches of Tinnevelly meet with much opposition and persecution from the heathens and Roman Catholics in this province. Under these circumstances your lordship will permit us to add, that we beg a special interest in your prayers; and feel assured that should occasion require, we shall be aided by the influence and means which your lordship's influential station place at your command, to the end that we may serve God in quietness and peace with godly fear."

My morning's work was concluded by an examination of the first class of the boys' and

girls' schools. They read to me the the 15th and 16th chapters of St. John's Gospel in Tamil, and readily and satisfactorily answered all my questions.

I have not the slightest hesitation in affirming that the word of God is making decided progress in this district. Having this morning licensed Mr. Bärenbruch to Sorunday, which has hitherto formed a part of this immense district, Mr. Schaffter will be relieved in some degree by the arrangement. He has, however, still far too much on his hands, and greatly needs the aid of one or two native clergymen. He assures me that he considers his head-catechist Jacob quite fit for holy orders; and I shall gladly receive him as a candidate, if provided by the Church Missionary Society with a title.

I cannot conclude my brief remarks on this most valuable mission in a manner more likely to interest in its behalf the friends of the Missionary cause in England, or to encourage them in their labour of love for the evangelization of India, than with a statement of the fact, that since Mr. Schaffter has had ministerial charge of the district, (which he undertook partially in 1831, but not entirely, by residing on the spot, until 1840,) *eight thousand three hundred and fifty souls have been brought through his ministrations under Christian instruction.* This is a large parish for a European clergyman in the tropics.

September 4th.—Pavanāsum, "the cleansing of sin." I had heard too much of this waterfall, not

to be a little disappointed; or it may be, that Gairsoppa has somewhat spoiled me for any other scene of a similar character. There is, moreover, very little water here at present; although, in the rainy season, or when a sudden "fresh" comes down, it must be a glorious sight. The fall is about two hundred feet in height; but from the only accessible point of view, to one who cannot swim, it is seen at present very imperfectly. I am looking with something approaching to envy at my companions, who are now "taking their pastime" in the deep pool, whilst I am chained to the shore; and even at the monkeys, who have come out in troops from their holes in the rocks, to reconnoitre our proceedings.

The Pavanāsum Fall is an almost circular and quite perpendicular barrier of granite, so smooth as to give the idea that it had been aided by art. In this wall the water has mined two deep troughs, down which it rushes with equal force and beauty. Below, huge masses of rock are tumbled about in nature's usual fantastic manner. It is a meritorious act in a Hindoo to bathe in this water. He washes in it, and when he has made the accustomed offerings to the gods and to the Brahmins, imagines he is clean.

Our tents are pitched about two miles from the fall, near a pagoda, in the porch of which we are to pass the heat of day, where a tent would be scarcely bearable.

This is the Palamcottah river, and a source of

great fertility to the district. One can readily understand the veneration paid to rivers in this fearfully hot land by the ignorant heathen.

I am the guest here of my kind friend Mr. E. Our breakfast tent is pitched in a lovely spot near the pagoda. Like the monks of old, the Brahmins who built this temple had a keen perception of the beauties of nature. There is nothing wanting here to make a perfect landscape; mountains, rocks, trees very fine of their kind, large, leafy, and spreading; and a clear dashing river; but it is impossible to give a correct idea of Indian scenery to those who have never seen it. I speak, of course, of favoured spots like this, as the country is generally flat and very wearisome to the eye We galloped yesterday evening over fourteen miles of sand and palmyras.

I cannot express my thankfulness that I have been permitted to pass two days at Nulloor; and when I took leave of the exemplary missionary and his wife, I felt assured that I left behind me those who from henceforth would be interested in me, not only as their bishop, but as their friend. There is something in the missionary life which peculiarly delights me. I am not taking a poetical view of it, and I know something of its disappointments and trials. But it is not an official life; and I dearly love its quiet, its simplicity, its unobtrusive earnestness, its reality. There is plenty of work, and just enough of rest; but though in the world, it is not of the world.

September 5th.—Edeyancolum, "the shepherd's tank," although no tank is visible in this thirsty and barren land, and I know not therefore the appropriateness of the name. This is a village in the missionary district of the Rev. E. Dent; a heathen village, but possessing a church, and containing a congregation of about one hundred and twenty Christians. I have halted here, in order to spare the candidates for confirmation the fatigue and inconvenience of going to Dohnovoor, the principal station of the mission; as also to manifest my respect for the little Church gathered here in the wilderness. And here I certainly do feel myself a missionary bishop. My tent is pitched in a burning sandy plain, without a tree to ward off in the slightest degree the fierce rays of the sun; for the palmyra, the most common, or I should rather say, the only tree of Tinnevelly, affords every thing but shade.

The Dohnovoor district is by no means so highly favoured with spiritual blessings as some others of Tinnevelly; and Christianity is not on the increase here. The reason is obvious. The greater part of it is in the occupation of Brahmins and rich Soodras, whose hearts are not disposed, like the poor Shanars, to the reception of the Gospel. *How hardly shall they that have riches enter into the kingdom of heaven;* and how continually does the world fight against Christ! We rode yesterday evening through two large and wealthy towns, Ambasamoodrum, in which there is not a single

convert, and Kallidakoorichy, where there are but six Christian families. Near the former town we passed over a magnificent bridge, the handsomest, with the exception of the noble bridge near Sattara, that I have yet seen in India; although I am told that it is inferior to that which has been lately erected at Palamcottah; and it is commemorated on a granite column, that the bridge was built without any assistance from government, at the sole cost of certain rich natives in the neighbourhood; an example of public spirit very rare in this country at the present day, and worthy of grateful record. The road from Pavanāsum to the last-mentioned town is as good as any in Europe; but from thence our way lay through the sandy desert, so general in this province.

I was much amused last night by an example of combined folly and servility in one of our guides, which is highly characteristic of the lower order of Hindoos. On quitting Ambasamoodrum we took a wrong road; the guide, who had preceded us, and of whom we had lost sight, immediately turned into the same road, and was of course leading us far astray, when we inquired if we were in the right course. Upon his replying in the negative, and upon our asking him why then he was leading us by that way, he answered, that as we chose that road, it was not for him to contradict us!

It was about eleven o'clock when we reached our destination, having been nearly six hours in

accomplishing twenty miles, and where we were met and most kindly welcomed by Mr. Dent.

My tent is close to the village-well, the chief point of village-gossip throughout the world; and the villagers are busily employed in drawing water for themselves and for their cattle, and in staring at, and doubtless talking about, me. Travelling in India continually realises to my mind the wanderings of the Israelites; "and they came to Elim, where were twelve wells of water, and threescore and ten palm trees; and they encamped there by the waters;" and I can readily apprehend the terrible nature of that sentence of judgment which the Lord commanded through Elisha to be executed against the Moabites, "Ye shall fell every good tree, and stop all wells of water." A well and a few palmyras supply to these poor people almost every necessary of life.

A remarkably neat church has been built at Edeyancolum by Mr. Dent, to the erection of which the little flock contributed two hundred rupees in materials and labour. A contribution of twenty pounds from a similarly circumstanced congregation in England, to build or repair their church, would be blazoned abroad in the newspapers, as a wonderful exercise of Christian liberality. The whole expense of the building was but six hundred and fifty rupees; a surprisingly small sum, considering its size, forty feet long, independently of the chancel; eighteen feet wide, and nearly twenty feet high; and that all the

materials are of the best quality, and the roof tiled. It is the property, not of the Church Missionary Society, by whom the mission is supported, but of the Dhurmasangum, or Philanthropic Association, the history of which I hope to give hereafter. This association is likewise proprietor of one-sixth of the whole of the village; which portion was dedicated to Christian purposes by the late Mr. Rhenius, who was the secretary of the Dhurmasangum, and exercised over it great influence. I cannot express my pleasure and surprise when I entered this morning this very pretty church, in which we have taken refuge from the heat, which in a tent is scarcely bearable. It has never yet been opened for Divine service, Mr. Dent having very kindly and considerately kept it for *me*, so that I shall have the satisfaction of praying in it in the words of our beautiful Liturgy, and of preaching in it the gospel of our dear Lord for the first time.

I have just been visited by the catechists and congregation. The people have good countenances, and appear in easy circumstances, although not among "the rich men, who have their reward."

Our morning services are just over. The people first sang, and sang very prettily, a little hymn composed for the occasion by their minister: some appropriate collects were then read by Mr. Caldwell, and I did my best to preach them an appropriate sermon. I heartily congratulated them on

the possession of a church, but infinitely more on their having acquired the knowledge of their possessing souls to be saved by Christ, if they dedicated their souls and bodies to Him now; and I endeavoured to explain to them both the doctrine and the necessity of personal sanctification by the Holy Spirit. All then joined in our heart-searching and heart-comforting Liturgy; and after confirming thirty-four persons, I again spoke to them, choosing for my subject the Christian covenant of grace. I must not forget to mention, that a collection was made for the church, and that, unless my eyes deceived me, every person gave his offering to the Lord.

Mr. Dent has introduced into his mission a practice which has, I believe, been adopted by several of his brethren. He gives to every mother of a family a Kallyam, or little earthen vessel, into which she places every day when preparing the family meal, a handful or more of rice for the benefit of the Dohnovoor Church Building Society. The rice thus collected is sold at the end of each month; and thus a sum averaging monthly from four to five rupees, is realised for the maintenance of the house of God. In this, as in many things, the Church in wealthy and intellectual England might learn a lesson of practical piety from the poor and ignorant native Christians of Tinnevelly.

Dohnovoor, September 6th.—I feel myself quite at home at this place, having been here at my

former visitation in 1841. The ride thither from Edeyancolum is through a country which gradually changes its character from barrenness and almost desolation to cultivation and picturesque beauty, as you approach the mountains. We passed through, instead of by the side of, a large tank. which shows the unusual dryness of the season. The want of rain is greatly felt here, although not so much as in the district of Madura.

The situation of this village is very pretty. It lies almost under the nose of Comorin, a landmark well known to sailors, to whom it is conspicuous in the clear atmosphere for many miles. The monotonous palmyra ceases here to be the only tree, and sand and stones have not undisputed possession of the soil. Several devil-temples. and more frequently devils without temples, were pointed out to me on the road. The emblem of the devil is a conical-shaped heap of sun-burnt brick, or of mud; and his temple, where he possesses one, is generally a poor mean building. He does not desire a fine pagoda, and is not unfrequently quite satisfied to take up his abode in a tree; but what he wants and demands of his votaries is a cock; although sheep are likewise offered to him.

I have seen nothing more neat and orderly than the Dohnovoor mission-house and grounds; whilst a similar love of neatness is evinced by the native Christians, whose houses are approached, in most cases, by a raised footway made by themselves.

It is almost a Christian village, the Christians being in proportion to the heathen of nearly six to one, about sixty Christian families and ten heathen.

The first sound I heard this morning was the morning hymn of the school children, a most sweet sound in a heathen land.

Of course, I most thankfully availed myself of my visit to Dohnovoor to preach to the people the word of God. I chose for my subject a part of the 5th chapter to the Ephesians; and after the confirmation, I earnestly entreated them to be followers of God, even of the Lord Jesus Christ, as dear children, and to walk in love. All seemed to understand me. I afterwards received the catechists and schoolmasters, and addressed them on their respective duties. Mr. Dent speaks very favourably of their zeal, and hopefully of their piety.

Seventy-four persons were confirmed this morning. The new church, when completed, will be a noble building, and beautifully situated. It is one hundred feet from east to west, and forty-three from north to south. It is to have a tower fifteen feet square and seventy-five high; and a portico, twenty-two by twelve, supported by columns. The chancel will be semicircular, twenty feet broad by twelve deep. The walls are already raised about two feet from the basement. The number of people under Christian instruction at Dohnovoor is two hundred and twenty, including

children. In the neighbourhood of about a mile, there are one hundred and fifty more, who can very conveniently attend Divine service here: and in order to accommodate them, and others who visit Dohnovoor from time to time, and who, we hope, will rally round this little nucleus of Christianity, this church has been undertaken. May it be soon completed!

There are two schools here: one for boys, containing thirty children; and one for girls, containing thirty-six. The missionary in charge has been residing here upwards of eight years. When he took charge of the district, there were five hundred and fifty souls. The number has gradually increased, his present flock amounting to upwards of one thousand and six hundred. The district is divided into two portions by the missionary. The southern extends to the Arambooly Pass, about twenty miles from Dohnovoor; the northern extends to Pavanāsum, about thirty miles from Dohnovoor; on the west it is bounded by the range of the southern ghauts; and on the east it extends about ten miles.

It possesses four villages, exclusively Christian. About five years ago, when I first visited Tinnevelly, on Mr. Dent mentioning to the people that a road leading to Palamcottah was much wanted, the Christian and heathen of the place came forward in a liberal manner, and allowed him to raise a road in the middle of their fields. There is now a beautiful road leading to the Mission bungalow,

a quarter of a mile in length, and fifteen feet wide. At the entrance of the road there are two pillars to guide the travellers to the house. This act of good feeling towards a minister of Christ, being the joint act of Christians and Heathen, deserves to be recorded. I fully believe that the *poor* heathen are not very hostile to the Gospel, it is the *rich* who hate it.

There is an annual contribution of the people to the following objects in this district:

	Rs.
Dohnovoor District Church Building Society . .	130
———— District Poor Fund	60
———— Oil for Churches	60
Tinnevelly Book Society	25
———— Tract Society	25
———— Widows' Fund	35
Extra contributions, say	15
	350

Thus 35*l*. per annum are raised in this district voluntarily among these poor people, for Christian and charitable purposes. They gladly give of their little; whilst many who dare to despise them give grudgingly and of necessity, if they give at all, of their plenty!

The Dohnovoor church with its spire pointing to the skies will be a beautiful object. Unhappily, it is a very rare object in an Indian landscape.

Edeyenkoody, Sunday, September 7th.—The sweet song of early praise to God in Christ Jesus is sounding forth from the little village church, and has roused me from a very short and somewhat

feverish sleep, which, however, was very acceptable after the fatigue of my last night's journey. If I so often repeat my delight in the songs of Zion as sung so simply and touchingly by the native Christians, it is because I peculiarly delight in the praise of God, thus ordained out of the mouth of these poor babes and sucklings of the Gospel, and because I feel it good for me to hear them; and most thankful am I to find that as I grow in years, my heart is more and more softened.

All that I at present know of Edeyenkoody, "the shepherd's dwelling," a most appropriate name, although not given to it with any reference to evangelical pastorship, is, that it is a really pretty spot in a most desolate country; a complete triumph of Christian civilization over apparently hopeless barrenness. The present Mission bungalow consists but of two rooms; but they are large and airy, and arranged with that quiet good taste which we love to find in a clergyman's residence: every thing here is plain and unassuming, without an affectation of simplicity, which is to me peculiarly offensive. All the furniture is good, and the best that the country affords; but the most valuable furniture is a small but well chosen, and I am persuaded, well read, collection of books. The prospect from the house, notwithstanding the natural dreariness of the scenery, is pleasing and home-like; by continual watering a little grass has been coaxed and won into growing: pretty creepers are climbing healthily

up the poles of the verandah; a garden is almost realized in the sand-bed; and there is even a promise of future trees, not palmyras. Notwithstanding all my precautions, I did not reach this place until two o'clock this morning; having been nine hours in getting over twenty-five miles. I trusted again to a Tinnevelly guide, and, as it seems to me, from experience an almost necessary consequence, I was again misled. To avoid the fatigue of the palanquin, I had, as usual, sent it forward for about ten miles; but when we had ridden nearer twenty than ten, I ascertained from my "false, fleeting, perjured guide," (for he had repeatedly assured us that all was right,) that we had lost our way. All that remained for me was to send my faithful Francis to endeavour to discover the right road, and to lie down for some rest on the hot sand. In half an hour he returned with some native Christians, whom he had fortunately met with, and who undertook to guide us to the village where the relay of bearers was posted. But although the bearers were there, the palanquin was far away, and it occupied him two more hours, and a walk, or rather a run, of nearly two miles, to discover and guide it to me.

It was a beautiful night, and as I lay for those two hours on my back looking at the glorious stars, the 103rd Psalm continually recurred to my mind; and I repeated to myself over and over again, "As the heaven is high above the earth, so great is God's mercy toward them that fear Him.

As far the east is from the west, so far hath He removed our transgressions from us. Like as a father pitieth his own children, so the Lord pitieth them that fear Him. For He knoweth our frame; He remembereth that we are dust." And then I said to myself, "But have I feared, and do I fear God as I ought? and yet how very graciously does He continue to deal with me!" What language could better represent the immeasurable distance between Him and me, than the sand on which I was lying, and the star-lit heaven?

September 8th.—I never saw good order more strictly, and at the same time more quietly maintained, than in the church here during Divine service this morning. The building is merely a large and airy room, it being Mr. Caldwell's intention to build hereafter a really handsome church, in a more eligible spot; one worthy, in some degree, to be dedicated to Almighty God.

There were one hundred and twenty candidates for confirmation, after which I endeavoured to preach faithfully to the people the Gospel of the grace of God. I am now somewhat accustomed to address native Christians, and I always do my utmost to be perfectly plain and simple, and at the same time strong and energetic. Without simplicity and great plainness of speech they would not understand the preacher; neither could he command their attention without energetic language, and a style which places things before them in strong antithesis; such as sin and holiness, life

and death, heaven and hell. They are by no means an intelligent people, but yet they can comprehend the clear statements of the Gospel. Nothing but the influence of the Holy Spirit can make those statements effective to salvation, either in their hearts or in ours. After my sermon, which was on the 8th of St. Matthew, 19th to the 27th verse, Mrs. Caldwell, who is intimately acquainted with the character of the natives, told me a curious illustration of the verse, "Suffer me first to go and bury my father." It is, it seems, by no means uncommon for a native who is hesitating whether or not to embrace Christianity, to declare his intention of doing so after the death of his heathen father! There are many usages and sayings among these people which explain and illustrate difficult passages in the Bible.

Edeyenkoody is in a state of first beginnings. Every thing here is either new, or still to be commenced; but when completed, if at least its present incumbent be permitted to complete it, after his own wise and well-digested plans, it will be quite a model mission.

When I say that all here is new, I must not forget the one exception of the miserable hut in which Mr. Caldwell passed upwards of two years, and in which it is surprising to me that he could have existed. It was built as a temporary place of refuge by Mr. Heyne, to whose district Edeyenkoody was formerly attached, as an out-station. I confess my great anxiety that all our

missionaries should be well lodged. A large and airy house is essential to health in this most exhausting climate; and no expense that can be afforded should be spared by our societies for its attainment. Nor is it spared. The mission-houses now built by both societies are roomy and commodious; but this was by no means the case formerly.

A great and most beneficial change has taken place in the appearance of Edeyenkoody, since it has enjoyed the inestimable advantage of a resident minister such as is the present incumbent The people are very poor, and it cannot therefore be expected that they should build handsome houses; but their huts have a neat and cleanly appearance, and are built in a line, instead of in that slovenly irregularity which you always find in heathen villages. New and straight roads have been made through and around the place, and they are planted with the common fig and tulip trees of the country, as also occasionally with cocoa-nut trees, for use as well as ornament and shade. The whole village being mission property, the missionary necessarily possesses here a commanding influence; and I could not help saying to myself, as I compared the missionary precincts with the dirt and desolation of heathenism, how much may be done even in India, when the opportunity is afforded, and the heart is really in the cause.

The good missionary, however, always considers the temporal comfort of his flock, although an

object well worthy of his affectionate care, as altogether subordinate to their spiritual welfare. All here is under faithful Christian discipline. Missionary work is always going forward; and indeed the Gospel is manifestly paramount, whenever the missionary understands and loves his Master's business. Our native Christians are like children, they must never be left to themselves; or from mere folly, rather than of wickedness, they will get into mischief. They require, therefore, constant watching, training, and even drilling. But all must be done without violence, and in a quiet, though firm, spirit; and, next to an abundant portion of the grace of God, the missionary requires an abundant portion of plain practical good sense.

The men here are in the habit of wearing their hair long, and turned up like women. It is a heathen usage, and therefore Mr. Caldwell makes them cut it off before they are baptized. But if he did not first teach them to desire baptism, he could never win them to cut off their long hair.

There is an adult female school here, under the continual superintendence of Mrs. Caldwell, who is devoted to the holy cause of native female education. This is a great point gained, it being quite contrary to the rules of heathenism and the law of caste, to send adult females to school; but they have been gradually and quietly taught to value knowledge, and have thus been won to seek Christian knowledge, finding that they can-

not get knowledge without learning also Christianity. There are twenty young women in the Edeyenkoody adult school.

All the school-children are compelled every Saturday to go to a neighbouring piece of water, and to wash their own clothes. It is contrary to the law of caste to do this, and yet they do it readily and willingly; not because war has been waged against their prejudices, but because they are taught Christianity.

As usual, I was visited by the catechists and schoolmasters, in procession, who placed garlands of flowers round my neck, and threw showers of flowers, as they sang their song of welcome, on my head. I spoke to them on their duties and responsibilities, and particularly urged on them the necessity of being most punctual in literally executing the orders of their superior; that they are the hands and feet of the mission, but that he, under our Lord Jesus Christ, is the head. This caution, I am assured, is very necessary.

Mrs. Caldwell has a good and well-instructed girls' boarding-school. The poor little girls are fed, clothed, and watched with a mother's care by this lady, whose thorough knowledge of Tamil, enables her to do so with parental efficiency. The little girls of the boarding-school have each a little jacket provided for them, which is kept perfectly clean; and decent and clean clothing teaches them that very necessary lesson to be taught to families, self-respect.

The letter[1], just published in the Madras Christian Intelligencer, must be read with deep interest by all who are anxious for the spiritual and moral, and even worldly, improvement of the native females; and who could be otherwise than anxious for this, who knows the real condition, or has even a suspicion of the real condition of heathen women in India?

All the school children of the village were drawn out to-day in the verandah, and I examined into their knowledge of the truths of Christianity. It requires, of course, some acquaintance with the peculiarities of the natives to draw out what they really know: but assisted by Mr. Caldwell as my interpreter, I was able to satisfy myself that they, for their age and rank in life—as children of the lower orders are by no means so sharp-witted as those of the higher classes—are well taught in the Scriptures

I may venture to say, that all exhibited a knowledge of the Bible quite equal to that usually possessed by children of the same rank and age in England. In the course of the examination, I asked, Can the children deny Christ? One of them instantly replied yes, we often deny Him, by learning our lessons and then forgetting them and Him, and running away into the jungle. This, indeed, is as favourite an exploit to them, as breaking bounds is at Eton or Harrow; and in

[1] Written by Mrs. Caldwell.

order to check it, the children are inspected every morning and evening as regularly as is a regiment of soldiers.

The climate here is one of the hottest. The thermometer rose to 94°, and was at 90° in the evening. It is, however, a healthy place to those who have sufficient strength to bear up against the continued exhaustion; as is generally found to be the case at our hottest station. I long to hear that its church is built, although I cannot reasonably hope to be permitted to see it. The statistics of this very valuable mission will be found in the Appendix to my Missionary Charge. I will, therefore, only record here the interesting fact, that the proportion of Christian children, boys and girls, at Edeyenkoody who are receiving Christian instruction, is 27 per cent.

Saviseshapoorum, September 10th.—This is the principal station of an excellent missionary, the Rev. E. Sargent; and I arrived here about nine last night, having been at work since half-past four in the morning when I quitted Edeyenkoody, and therefore very tired. I am, however, amply repaid for my fatigue.

We reached Athiseyapooram before the sun was too hot; and here we were met, on the confines of this district, by Mr. Sargent, accompanied by Mr. Baker, Jun., of Travancore, whom I was very glad to see once more, and I was welcomed by Mr. Sargent, as I am by all, with true missionary hospitality; a table spread for me in the

wilderness. In the immediate vicinity of this village, is a spot connected in a somewhat singular way with the early history of our Indian missions. After the arrival at Tranquebar of Mr. Ringeltaub, a German Lutheran minister. who had come out here originally in the employment of the Society for Promoting Christian Knowledge, and, having dissolved his connexion with them, had returned and sought employment by the London Missionary Society, it was agreed between him and the late Mr. Kolhoff, that he should go down to Tinnevelly, and superintend there the missions of the Society for Promoting Christian Knowledge, and at the same time establish a mission of the London Missionary Society in Travancore. And this he actually did for upwards of two years, during which period he resided at Tharuvey, the place to which I have just alluded. This singular compact was dissolved by instructions from England, when it became known to the Society for Promoting Christian Knowledge.

At Athiseyapooram I found a pretty village church, a real church, quite new; indeed, it had not yet been opened for Divine service; Mr. Sargent, like Mr. Dent, wishing a new church to be opened by his bishop. It is forty-five feet long, by twenty-one in width, exclusive of the chancel; and it was quite filled yesterday, when I confirmed there two hundred and forty-two persons.

In the afternoon we rode in the course of about

seven miles through six other Christian villages, each with its little prayer-house and resident catechist; and the last on the road before you reach Saviseshapooram, possessing a church, exactly the counterpart of that at Athiseyapooram, and likewise quite new. At Mr. Sargent's request, I preached here to the people on the opening of their church. It has never yet been my good fortune since I came to India, to pass through seven Christian villages in a seven miles' ride, and to rest for the night at an eighth.

The last two miles of our road lay across one of those singular sand-heaps peculiar to Tinnevelly, and called here a Thairy; over which, even Mr. Sargent was obliged to guide us by fixing his eye on a star. It is a scene of dismal desolation. The sand lies in wavy ridges, which the strong west winds from the neighbouring mountains of Travancore sometimes put into wild commotion. At Edeyenkoody, I saw the air over the Thairy as murky as from repeated discharges of artillery. The sand is carried to a considerable distance, and penetrates the houses in the neighbourhood; and one would think must be injurious to the lungs, although I am not aware that it is so. The largest of these Thairies is about ten miles in length and eight in breadth.

This is a most important missionary district, from the number of persons under Christian instruction, and from the contiguity of its Christian villages, whereby the inhabitants support, com-

fort, and, when necessary, defend one another. My worthy friend, the Rev. John Devasagayam, of whom I have spoken so often on other occasions as such an excellent specimen—would that it were not so very rare,—of a native priest, joined me here this morning. Two hundred and five persons have just been confirmed by me in the temporary church; a thatched room, which will shortly be superseded by that noble church of which I am invited to lay the first stone this evening.

Asirvathapoorum, Thursday morning, September 11th.—The examination of the schools yesterday was on the whole very satisfactory. The poor girls were frightened, and fright made them blunder occasionally; but the boys, especially those of Mr. Sargent's boarding-school, acquitted themselves nobly; and these poor, and more than half-naked, creatures, gave an account of the Christian faith, and answered questions in Scripture history, with a ready accuracy which would be considered highly creditable to any school in Europe. I heartily congratulated Mr. Sargent on their proficiency.

My address to his catechists was long and earnest. After dwelling on their peculiar duties, I reasoned with them quietly, but unsparingly, on the unevangelical and, indeed, anti-evangelical character of caste, to which the Shanars are as obstinate adherents as are the Brahmins. I saw they felt my remarks, for the blood rose to their cheeks.

As soon as the sun was sufficiently low, I laid the first stone of the intended church of St. John the Evangelist. After that the congregation had sung a Tamil hymn to an European air, I spoke to them with tears in my eyes and thankfulness in my heart, on the subject which had called us together. Would that the friends and opponents of missions could have been present. I have not the slightest desire to be "picturesque" in my description of what I see in Tinnevelly, but am, on the contrary, very anxious to avoid any language that might be misconstrued into over-praise; but there was a simple reality about the scene before me, which made my heart run over. There stood a crowd of native Christians, of whose Christianity there is no more doubt than of our own, and of whose sincerity, as of ours, there is but One able to decide; but who evidently took a deep interest in what was going on; and there stood among the other ministers of Christ who were present, the venerable John Devasagayam, (he is sixty years of age, and has been labouring as a teacher of the Gospel before the days of Bishop Middleton,) a pure native, and as pure a Christian as ever looked unto Jesus, and to Him only, as the author and finisher of our faith.

John offered up the appointed prayers; and I prayed also that God, for His dear Son's sake, would bless our undertaking; and then they laid into its place the first stone of what I trust will soon spring up a noble church. Before we

left the ground, several stone idols were thrown by the people into the foundation.

Mr. Sargent deals with the people of his district, which is one of very great importance, on the same sensible plan adopted by Mr. Caldwell. All is quietly in order, and Christian discipline is faithfully carried out; whilst at the same time, the congregations are not needlessly vexed and harassed by regulations on points of secondary consequence, and of which they could not perceive either the advantage or the necessity. Last night, whilst we were sitting in the moonlight, so refreshing after the withering glare and heat of the day, some natives came to speak to their minister about a marriage. It was soon ascertained that whilst the bridegroom belonged to Mr. Sargent's district, the bride resided in that of Mr. Caldwell, whose consent was therefore required by Mr. Sargent to their union; and I was much struck by his knowledge of the girl, whom he recognized immediately on the mention of her name. All this shows a reality in the Tinnevelly system; which is, indeed, neither more nor less, than the parochial system of the Church.

For the last two nights the heat has been very oppressive; a stifling breathless heat, which is the general characteristic of September throughout India. We were obliged to set off long before daylight: and when I had accomplished the ride of ten miles, I felt much exhausted. I was welcomed by a long avenue of native Christians; and

at the end of this living avenue stood a remarkably pretty church, the interior of which fully keeps the promise of its outward form. It has been recently built by the Rev. G. Pettitt, the senior missionary at Tinnevelly, and one of the most faithful and zealous, this place being the centre of his district; although, in consequence of his other duties, he is obliged to reside chiefly at Palamcottah.

The church of Asirvathapoorum, the largest and handsomest village church that I have yet seen in Tinnevelly, was built by Mr. Pettitt, and opened for Divine service about a year ago. It is forty-five feet in length, (to which must be added ten more for the chancel,) and thirty-three in breadth, and is entered by a lofty and well-proportioned door. In this fine church, which was thronged with earnest-looking men and women, (there was no room within the walls for the children, and I am told that about seven hundred persons were present, including those under the pandal, or temporary verandah,) two hundred and forty-two were brought up in a most orderly manner, "to be confirmed by the bishop." My sermon was interpreted by Mr. Pettitt, with a fluency which shows his thorough knowledge of the Tamil, of which most difficult language he is, I believe, complete master. It quite repaid me for my fatigue to see such a sight, and to preach the Gospel of our dear Lord to such a congregation.

The Church Building Association of Tinnevelly

originated in this place. Each member contributes at the least one day's earnings at the best season of the year—although some subscribe two—towards the general district fund; such offerings being independent of their special donations towards the erection of their *own* church, to which the Christian inhabitants of Asirvathapoorum subscribed, as I understand, 200 rs.

Towards the evening, I observed a busy gathering of boys and girls in front of the mission-bungalow.

The schools of this and of the neighbouring villages were soon arranged in a kind of military order, and marched to their appointed places in the sand; for in this parched and parching season there is not a blade of grass. When all were seated in order, they rose at a signal from Mr. Pettitt, and repeated after him a "grace" of thanksgiving to God in Christ Jesus; and I then ascertained that their kind-hearted minister had prepared for them a substantial meal, in honour of their bishop's visit. It was very pleasing to hear the name of Jesus Christ thus repeated by two hundred and thirty Christian boys and girls; and to see their happy faces and glistening black eyes as they resumed their seats in the sand, and to each was brought a palmyra leaf, the ready and universal substitute for a plate. Large "chatties" of rice, and of meat and vegetable curries, were placed in the centre, out of which the poor little things were supplied most liberally, with what to

them must have been very acceptable, and very unusual, fare. I never saw a prettier sight. Their minister looked so happy in making them so happy; and they were enjoying a festival, close to, and, as it were, under the shadow of their own parish church. I was so much pleased and interested, that I requested Mr. Pettitt to allow me to be their host, to which he kindly consented, and I never entertained guests more worthy of a bishop's hospitality.

Boys and girls sat and ate together, a thing quite contrary to heathen usage and prejudice; neither were the poor heathen children excluded, thirty of them being likewise of the party.

After supper, they were brought up to me according to their villages, when some such little dialogue as the following passed between them and their minister. "Have you had plenty to eat?" "Yes." "Was every thing good?" "Yes." "Who gave it you?" "Concany" (the bishop). "Make him a salaam; but above all, thank God for it."

How pleasing is it to see a missionary thus identifying himself in all things with his flock. Mr. Petitt has been eleven years in Tinnevelly; and as no man better knows the duties of a missionary, so no man ever discharged them more zealously, or with more good sense, and a sounder and riper judgment.

Satancolum, September 13th.—This is a large native town, a kind of capital of the Shanars; and

thickly studded with the emblems of devil-worship. My arrival here brought to my memory my kind friends, Mr. and Mrs. Blackman, by whom I had been hospitably welcomed to this house upwards of four years since; and where I am now entertained with equal hospitality by the present missionary, the Rev. S. Hobbs.

I am told there are about two thousand Shanars dwelling in this town, *one-tenth* of whom are Christians, and eight hundred Vellālers, only *nine* of which higher caste have as yet embraced Christianity. Satancolum is a celebrated place for devil-worship. An account of one of its horrid rites has just been given me. A wooden stake was fastened into the ground in front of a devil-temple, and a living sheep was impaled upon it. When the blood gushed forth, a woman rushed furiously forward to drink it from the wound, and immediately became, or fancied herself, or pretended to be, under the influence of a kind of frantic inspiration, dancing like a Pythoness around the victim, her hair dabbled in blood.

The most disgusting obscenities are perpetrated on the occasion of these horrible orgies, which, I understand, are always celebrated in the night; and "it is a shame even to speak of those things which are done of them in secret."

The temporary church here (for, as at every other station in Tinnevelly, the mean thatched room formerly used for Divine service is about to give place to a good, substantial, and real church,)

was thronged this morning, when I held my confirmation, and laid my hands on two hundred and twenty-seven persons, who, I doubt not, have been carefully prepared by their minister.

Mr. Hobbs interpreted my sermon; and I was highly pleased to observe that he did it with much fluency. To be the interpreter of another person in a foreign language, implies a knowledge of that language which fully warrants the conclusion, that he experiences no difficulty in freely and clearly expressing in it his own thoughts.

My much esteemed friend, Miss Giberne, who is now the superintendent of a Normal Female School of the Church Missionary Society at Kadatchapoorum, joined our little party this evening, on our return from a visit to two small Christian villages in the neighbourhood of Satancolum, each of which possesses its little prayer-house, and is readily known as Christian by its neat appearance. The eye, indeed, instantly recognises the Christian quarter from that of the heathen, where both occupy the same village; openness and good arrangement being the invariable characteristic of the former; whilst slovenliness and disorder, or at the least an utter disregard of order, always marks the latter.

Certain caste-Christians have, I find, spread abroad a report that I have come to Tinnevelly to force the native Christians, as a proof of their renunciation of idolatry, and adherence to the Gospel, to *eat beef:* I suspect that this absurd history

has found its way hither from Dindigul, where I had occasion sharply to rebuke a catechist for his unchristian maintenance of caste.

Meignanapoorum, September 13*th.*—I gave up this morning to an examination of the Satancolum schools, and an address to the catechists. The girls' school, in which, as I understand, Mrs. Hobbs takes a very affectionate interest, is very well conducted, and the scholars manifested a very creditable knowledge of the way of salvation. The boys likewise acquitted themselves well, although their knowledge is apparently not so extensive as that of the girls. It is indeed most gratifying to me to find, wherever I go, so many young persons rightly instructed in evangelical truth.

Ten years hence there will be a complete revolution in Tinnevelly. The risen as well as the rising generation will then know how to read and understand the Scriptures, and parents will be in some measure, as in other Christian countries, the instructors of their own children.

After having passed two happy days at Satancolum, a pleasant ride of about seven miles, pleasant notwithstanding the deep sand, brought me to this delightful station, where I have had the happiness of being introduced to a new fellow-labourer, the Rev. Mr. Newman, with whom I have had a long and highly interesting conversation.

Christianāgarum, September 16*th.* — My time whilst at Meignanapoorum was so continually occupied, that I was unable to write up my jour-

nal. My visit to that delightful station has been most satisfactory and comforting. I was welcomed there by one for whom I have felt for years the warmest regard and the highest respect; and all that I have seen of his mission, his system, his plans, and his labours, has amply confirmed my former impressions of his character.

Meignanapoorum is greatly changed since I last visited it. The mission was then in its childhood, I mean with respect to church, house, schools, and all the other accessories of a missionary station; and now it is advancing steadily towards maturity.

On entering the village, I hastened to look at what will be, when completed, the noblest Mission Church in Southern India, and will deserve to be called the Cathedral of Tinnevelly.

The style is the Gothic; a style which I consider peculiarly applicable to an Indian climate, from the ready means of ventilation afforded by the clerestory, and the light without glare which it thus commands. The nave is to be ninety feet by fifty-eight; the chancel twenty-four by twenty; the small transepts fifteen by fifteen; the tower and spire one hundred and seventy-five feet. Will not this be a noble church? But it will not be larger than is required by the congregation; as there seems to be no doubt that one thousand souls will be collected here every sabbath-day. There will be a clock in the tower, and I trust a chime of bells in the belfry. Indeed, it is intended that all things in connexion with our Father's

house, the House of Prayer, at Meignanapoorum, shall be done decently and in order.

When I looked at the small and low room, thatched with palmyra leaf, in which I ministered here at my former visitation, I could not but be much struck by what may be achieved, in spite of the many difficulties presented by climate and local obstacles, by a well-directed and sanctified energy.

Meignanapoorum spire will be a conspicuous object in this flat country at a considerable distance, comforting the Christian, and admonishing the heathen, that of a truth the Gospel is in this place.

Mr. Thomas visited this spot shortly after his arrival in India, and felt a longing to establish himself here, from a conviction that very little could be accomplished by the occasional visits of a missionary residing at Palamcottah; whilst there was good reason to hope that, under the Divine blessing, much might be achieved by a faithful man resident continually among the people; and his expectations have been fully realized.

The material of the church will be stone, which is quarried in the neighbourhood, in large blocks, and is of a very good quality for the purpose.

It is hoped that the building will be completed in the course of two years.

But the church will not be the only remarkable edifice at Meignanapoorum. There is a school-room already built, in excellent taste, and which in a

land where any thing but mere shapeless and tasteless masses of bricks is so rare, is well worthy of a visit. Here, also, the Gothic has been most appropriately and happily adopted. It is designed as a school for girls, and has been erected through the liberality of the Rev. F. Elliott, late Vicar of Tuxford. I heartily wish that benevolent Christian minister could see it.

Its proportions are sixty feet by sixteen; but when finished as a school-room, it will be divided in half by a Gothic screen. The great rose-window is really beautiful. It is wonderful what can be achieved by these poor ignorant native carpenters and bricklayers, under the guidance of a man of architectural taste and knowledge.

This noble room is used as a temporary church; and here we held Divine service on Sunday, and I confirmed two hundred and fifty-two members of the large flock committed to Mr. Thomas's charge; and I indulge the hope of laying my hands on as many more of that flock at Pragāsapoorum. At least six hundred persons were present on the occasion; and I felt that I was where I ought to be, and surrounded as I ought to be, when I found myself in the midst of such a body of native Christians. I preached on the 5th of Ephesians, 1st to 7th verse; and after the sermon they sang the praise of God to the air of Luther's celebrated hymn, Mr. Thomas leading his people with his magnificent voice.

In the evening I visited and preached to two of

his little village flocks. There are in this district twenty-seven village chapels or prayer-houses, and likewise a very good church at Pragāsapoorum, which cost twelve hundred rupees; all of which, with but one exception, have been erected during Mr. Thomas's incumbency; and toward the erection of which one-third of the expense, on an average, has been contributed by the people. The Tinnevelly Christians are, indeed, exceedingly liberal, as Christians ought to be, in giving of their substance to the service of God; and it is calculated that five thousand rupees are raised annually throughout the province for religious and charitable objects.

Mr. Thomas anticipates that some lasting good will be effected by my visit to the villages. God grant it! It is delightful to me thus to throw myself among these poor simple people, and to tell them of all that Christ has done for them, and for me, of His own free grace and love.

The work of evangelization is always going on in a well-conducted mission. Here, as at all our Tinnevelly mission stations, you hear the voice of prayer or of praise from the Church, or the instruction of the minister or his catechists, or the busy hum of the school children, from six o'clock in the morning until long after sunset. The good work never tarries, and the missionary is never idle.

I spoke just now of the liberality of the native Christians; and I am assured that the women manifest the same spirit as the men. The wife is

often not satisfied that her husband has brought his offering to God's service, unless she be permitted to bring her's likewise.

Yesterday was a busy day. I received the usual visits from the catechists, and finding so large a body of them (upwards of thirty), and hearing from Mr. Thomas that their conduct had been faithful, and, indeed, exemplary since my last visitation, I invited them to sit down, and preached to them a sermon on their duties, choosing for my text 2nd of Thessalonians, 3rd chapter, 3rd to 13th verse.

Upon their departure, I found assembled under the verandah four hundred and thirteen children; and Mr. Thomas tells me he has as many under instruction in the upper part of his district.

Eight hundred children learning from childhood the holy Scriptures, that under God's grace they may become wise unto salvation, through faith that is in Christ Jesus! Again, I say, there is an unmistakable reality in all this, which is full of promise and full of comfort. I gave these children, and also Mr. Thomas's school girls, a very searching examination in the Bible and in the Catechism, and I was highly pleased with the result. At the conclusion we all knelt down, and the Lord's-prayer was offered up by them all. The catechists also sang a beautiful hymn. I gave the school children a brief address, such as they could understand, and all were dismissed bv me with the Apostolical blessing.

The same evening I had the comfort of preaching to two of Mr. Thomas's small country congregations, small in comparison with that at his principal station, although one consists of one hundred and thirty, and the other of one hundred and fifty souls.

To one of them I preached on the words, "The Son of man is come to seek and to save that which was lost." I was too much fatigued to do more than to address a few words of advice to the second.

September 17th.—Long before daybreak yesterday we were on horseback, having taken our leave of Mr. Thomas and his most promising mission, and of my new presbyter, Mr. Newman, whose evangelical spirit and interesting conversation have greatly pleased me; and, escorted by my much esteemed friend the Rev. J. R. Best, we shortly afterwards entered Christianāgarum.

Although I visited this spot in 1841, I could not recognise it; and it is very cheering to see what has been accomplished here in the interval. Then I preached the Gospel to a few persons under a banyan-tree; and now a village has sprung up here; the Church-street has been formed, which here, as at almost all our stations, leads direct to the church: there is a church, although a small and unecclesiastical building, which is about to be superseded by one worthy of the name; a temporary mission-bungalow, and a boys' and a girls' school-room. During his brief incum-

bency, Mr. Best has consequently done much for the establishment of this mission, and I doubt not that it will prove one, of which the Society for the Propagation of the Gospel in Foreign Parts may be justly proud. He purchases land here for missionary purposes whenever an opportunity presents itself; thus securing a hold upon the country. This it is, however, by no means easy to accomplish, as the heathen are very jealous of the transfer of land to the Christians.

We rode yesterday evening to a large native town on the sea-coast, called Kolasāgrapatnam, at the north and south extremity of which Mr. Best has small congregations. The first were not collected when I arrived, but I had an opportunity of preaching the word of God to the second; and it was a beautiful sight in the bright moonlight to see about fifty poor people, men, women, and children, kneeling in the sand by the side of their bishop, and worshipping with him their God and our God, their Father and our Father. Both congregations are Pariahs, and very poor; and they are surrounded by rich, wealthy, and proud Heathen and Mahometans. Truly Christ's kingdom is not of this world; and we see, especially in India, "how that not many wise men after the flesh, not many mighty, not many noble, are called; but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world,

and things which are despised, hath God chosen; yea, and things which are not, to bring to nought things that are; that no flesh should glory in His presence." This town contains two, if not more, large massive stone pagodas, and two little white-washed, palmyra-thatched churches; and about three hundred souls who know Christ, and about five thousand who refuse to know Him.

At the confirmation this morning one hundred and fifteen of Mr. Best's flock were confirmed, and fifty-three of that of Mr. Heyne, including eight or nine of Mrs. Heyne's boarding-school, very nice looking girls, and neatly dressed. Mr. Heyne himself is here; and this, most unhappily, is all that I am likely to see of him, and of his people; as the Moodaloor congregation have behaved in so unchristian a manner to their minister, that I am compelled to refuse to visit the station. It is with great reluctance that I have come to this determination, Moodaloor being the oldest mission in Tinnevelly, and decidedly one of the most important belonging to the Society for the Propagation of the Gospel in Foreign Parts; but I consider it necessary, for the sake of example, to turn my back upon these rebellious people.

Early this morning we went out to see a little flock in the neighbourhood of Christianāgarum, and held Divine service in the open air at sunrise. Not that this was necessary, as there is a small prayer-house; but I suffer much from the heat of these buildings.

I heard a story two or three days since which placed in strong contrast Christianity with heathenism. A heathen lost his child, to which, as is always the case with the natives, he was devotedly attached; and after its burial he actually dug it up again, carried it about in his arms, and vowed that he would never be separated from the putrid corpse; which they were at last obliged to take from him by force, and bury in some place where he could not find it. He "sorrowed as those which have no hope." The person who mentioned the story had himself been very recently visited by a similar affliction, the cholera having carried off from him a lovely boy, and full of promise. He is a minister of Christ, and his people came to condole with him; and he was enabled to assure them that, in the midst of his own and his wife's sorrow, they had the unspeakable comfort of knowing that their child was safe—safe with its Father in heaven.

Such is the *power* of the Gospel. But until it comes with power into the heart, we have no refuge from such a sorrow as this.

Much mischief, I fear, is done to our Tinnevelly Christians by the temptation, which now continually besets them, to emigrate as coolies to Ceylon. Mammon is carrying his victims thither by thousands. Many never return; and they who do, too often return relapsed heathen. And it could scarcely be otherwise. The best of our native Christians are mere children in the faith;

and there is no one in Ceylon to watch over their souls. Their importation into the island is a mere commercial speculation, and they barter their Christianity for thirty shillings of monthly wages, a sum nearly five times as large as they could earn at home; and unable to resist the temptation, they flock thither in crowds.

I most earnestly entreat the Church Missionary Society, if it be possible—and I cannot doubt the possibility or the inclination—to add to its missionary establishment at Kandy an itinerating missionary, whose sole occupation it shall be to take all the care he can of the poor Tinnevelly Christians, who are allured by the high price of labour there, to migrate to Ceylon, at the imminent risk of body and soul. It is an unquestionable fact that many lose their lives there, and many more their faith.

Nazareth, September 19th.—The state of things at Moodaloor is exceedingly painful, and it is most distressing to me to oblige to turn my back on the oldest, and one of the most important missions in Tinnevelly; but I have no alternative. The people are in a state of open rebellion against their minister, and must be treated as rebels, until they give full proof of the sincerity of their sorrow; and unhappily no sign of penitence has as yet been manifested by them. I have told Mr. Heyne that I will consent to the re-opening of the church on the four following conditions: 1st, that they all attend Divine service as usual; 2ndly, that

they all send back their children to our schools; 3rdly, that they draw water from the same well in the mission "compound" with the Pariahs, as is done at every mission-station in Tinnevelly; and, 4thly, that as they have combined against their minister, they sign a written acknowledgment, to be prepared by Mr. Heyne, that they have acted wrongly.

The catechist, who is well known to be at the head of this movement, has been dismissed from the mission; and when they find that nothing is to be gained by "agitation," I doubt not that the misled people will ere long gladly return to their duty.

I was pleased to find at Christianāgarum, that the barbarous, and I may almost say idolatrous, custom is not used there, of calling people to Divine service with a drum. The native Christians are, however, very fond of it, and will be sorry, I suspect, to see it exchanged for a bell. Where it is in use, a stranger cannot distinguish the call to worship God from the call to worship Satan.

Wednesday morning was occupied in speaking to Mr. Best's catechists, and in the examination of his schools. This is altogether a new mission; but if faithfully looked after, as it is at present, I am persuaded it will grow into considerable importance. In the afternoon I laid the first stone of St. Mark's church, at Christianagarum. It is proposed to build it in the Gothic style, with a

tower, and with strict regard in every way to ecclesiastical propriety.

I then took leave of my hospitable host, with whom I have passed two very satisfactory days, and struggled through the sand to Kadatchapoorum.

About a mile from that noble mission we were met by its minister, "Mr. John," as he is universally styled in Tinnevelly, at the head of his catechists and school children. The latter sang a hymn very prettily on my arrival. When we reached Kadatchapoorum, I found every thing prepared for my welcome in the kindest manner, at the house of Miss Giberne, a lady whom I have known for some years, and whom I have always highly esteemed for her devotedness to the cause of the Christian education of the females of India. She now superintends at Kadatchapoorum, an establishment maintained there by the Church Missionary Society, from which I am sanguine enough to hope for great results: a Normal school for the training up of native schoolmistresses. Another lady, who is, I am assured, very well qualified for the office, is likewise to be placed here in charge of a girls' school; and when the two establishments are in active operation, the younger girls under Miss Hobbs, and the elder and more advanced under Miss Giberne, Kadatchapoorum will be a spot of peculiar interest. And, indeed, it is so already; as it presents a sight

unique in Southern India; a very large congregation presided over by a native clergyman. I have seen nothing that affected me so much as John Devasagayam in his own church, ministering the word of God to perhaps seven hundred of his countrymen. When the blessed time shall arise that we have plenty of native clergymen such as he, European clergymen may then be safely withdrawn from Tinnevelly. But this glorious sight will not be seen in our days; although it must not be supposed that "Mr. John" stands quite alone; since at Secunderabad, as likewise in Ceylon, we have excellent native clergymen, in whom I have full confidence.

When I was at Kadatchapoorum at my last visitation, the church was but half finished. It is now completed; and although it has not an ecclesiastical appearance externally, it is well arranged, and sufficiently large for the congregation, which, I rejoice to say, numbers in this village alone nine hundred Christians. Three hundred and sixty-six persons were confirmed there yesterday morning, and the laying on of hands occupied fifty minutes. I afterwards preached to them very fervently, for my heart was very full, and I hope faithfully. Who would not be deeply moved at such a sight? Instead of seeing, as almost every where in India, with the one blessed exception of Tinnevelly, the people "wholly given to idolatry," here was a large church as full as it could hold of Christians,

men, women, and children, under incessant Christian training, and continually subjected to Christian discipline.

Of course, I do not imagine that, either at Kadatchapoorum, or at any of our Tinnevelly stations, all, or even the greater part, are all that the Gospel requires Christ's followers to be; but beyond all doubt, they are regularly instructed in the Gospel, which they have taken up willingly; and there is good reason to hope, that it has come into the hearts of many of them with power. More than this cannot be safely affirmed of any Christian flock.

Kadatchapoorum is greatly changed since I last visited it. It is now become the permanent residence of a missionary, and it is scarcely an hyperbole to say, that a good resident missionary works wonders in Tinnevelly; where Christianity possesses an influence over the minds of the people, whether converted or still in heathenism, which is unknown in other parts of India. We have now there a large church, and a parsonage, and schoolrooms; and the requisite buildings are in the course of erection for the Normal school and girls' school, and proper residences for the two ladies to whom their superintendence is intrusted.

After breakfast I received, as usual, the catechists and schoolmasters, almost all of whom had been confirmed by me at my last visitation. I availed myself of the circumstance to speak to them of their baptismal covenant, and of the

necessity of growing daily in grace, and in the knowledge and obedience of Christ; and at the conclusion of my discourse, to which they listened apparently with much interest, an old man, not a catechist or schoolmaster, but what is called a headman of a village, came forward to read me an address. I cannot say that he read it particularly well; but I was much interested, when I ascertained that although upwards of fifty years of age, he had only learned to read since his conversion from heathenism five years since; and that his sole object in learning to read evidently was, that he might search the Scriptures.

The pupils in the Normal school, twelve modest-looking and well-behaved girls, very neatly dressed, were then called up. Their schoolmistress accompanied them, and Miss Giberne speaks of her in very high terms as a faithful and consistent Christian. Her manners and appearance are much in her favour. The girls are sent hither from the different Church Missionary Society stations; and they are boarded and clothed, and are continually under Miss Giberne's eye. Finding that they are reading the Old Testament, (the study of which is often too much neglected in schools,) I chose for the examination the 14th of Numbers, a chapter which admits of a ready spiritual application to Christianity, and to Christians. Their answers to all my questions were strikingly correct, although I led them backwards and forwards as one thought after another suggested itself to my mind. Above

all, I was pleased with the clear apprehension which they appeared to possess of Divine truth. I have indeed no doubt that they are educated most carefully, and that all will be done that can be done by two duly-qualified Christian English ladies, to make the girls brought up at Kadatchapoorum patterns and guides to their country-women. The sole charge of the Normal school rests with Miss Giberne, and her whole heart is evidently in the cause in which she is engaged. Being well aware of this, it was particularly gratifying to me to be able to express my thorough satisfaction with the result of the examination; and I most earnestly hope that many ladies in England, by undertaking the cost of maintaining pupils here, will enable the Society largely to increase this excellent institution.

When I had exhausted all my questions, I made them, at Miss Giberne's request, a fatherly address, and distributed the prizes given by their kind superintendent to the best proficient in writing and in needlework. I also ventured to suggest to Miss Giberne the necessity of being very careful not to over-educate them, but to give them such an education as will suit native Christian wives and mothers. Miss Giberne is quite awake to this necessity, and is most anxious to instruct them in making their own clothes, and in such other matters as may tend to civilize their future homes; but my caution was by no means needless, it being a well-known fact at Kadatchapoorum, that the

girls are much better educated than the boys. Indeed, contrary to the usual state of things, the girls there are readily sent to our schools by their parents, whilst they withhold the boys in order to make them work at home.

In Mr. John's girls' day-school, I found thirty girls in the first class, an unusual number, and which indicates the great care that is bestowed here on female education. This school, as also his boys' school, was carefully examined by me, and the pupils acquitted themselves much to my satisfaction.

But there is no end of the schools at Kadatchapoorum. It is a kind of seed-bed of Southern India. Mr. John next presented to me his station boys' boarding-school, which contains the unusual large number of nineteen boys, neatly dressed, and, as I soon ascertained, well instructed. These were succeeded by a very pretty sight, the Retford girls' day school. This school is supported by the congregation of Retford Church in Nottinghamshire, and I heartily wish that this truly Christian example were generally followed in England. How very much might then be done for the extension of the Gospel in our colonies, which must now be necessarily left undone. These poor children read a chapter of the Bible very fluently; but I was too much fatigued to put any questions to them.

In the evening Miss Giberne told me Mr. John had one more sight to show to me; it is a voluntary association of men and married women to

learn to read the Scriptures. It has now been formed for two years. They meet on Sundays, and on every other day which may be free from labour, and are taught by a catechist. But the most pleasing feature in this association is, that in many cases *the mothers are instructed by their own daughters.* Again, I say, there is a serious and sober reality in all this, which is most cheering.

A delightful fact was brought yesterday to my knowledge. In the year 1835 there were fourteen thousand souls under Christian instruction in the missions of both our Societies in this province. This was a year very memorable in Tinnevelly, the year of the separation of Mr. Rhenius from the Church. I have not a doubt of being able to show at the conclusion of my visitation, if permitted to accomplish it, that the number of Tinnevelly Christians is now nearly trebled. *I have indeed reason to believe that eighteen thousand souls have been added here to the Church since my last visitation.*

I have just received the following memorandum from Mr. John. The number of Sunday adult scholars, 97, viz.:

Those who spell and read the Scripture	19 men and 23 women.
Those who learn the letters	25 men and 30 women.
Total . .	97 adults.

Kadatchapoorum, JOHN DEVASAGAYAM.
Sept. 19*th*, 1845.

By half-past four this morning I was on my way to Nazareth, having passed at Kadatchapoorum one of the most gratifying days of my life. It was

a ride of twelve miles, partly through deep sand; and the sun was shining in his strength by the time we reached Nazareth. The weather is again become hot, after our brief relief of two or three days comparative coolness, and the thermometer has risen to 95°.

September 20th.—It is a great comfort to me to learn from Mr. Cœmmerer a very satisfactory report of his catechists and schoolmasters; whom he speaks of as men deserving the confidence, of course a limited confidence, that he places in them. He has no head superintending catechist, and I consider this a wise measure; experience having proved to him, as doubtless to many other missionaries, the danger of giving too much authority to any native agents. In fact, the usefulness, and I may add, the fidelity of the catechists depends altogether on the vigilant good sense and firmness of character of the missionary; and, as under existing circumstances, and beyond all question for many years to come, it will be out of our power to dispense with such agency, it is obviously our duty to make it as effective as possible.

I gave these men, therefore, a very earnest address on the subject of their duties.

Every thing seems in excellent order here, Christian discipline being faithfully enforced throughout the mission. I found the school-children numerous and well instructed, although the best boys have been lately removed to the

Sawyerpoorum seminary. At the close of the examination I spoke a few words of advice and encouragement to a man of some influence, as I understood, in the neighbourhood, who had expressed himself much disposed in favour of Christianity, and yet had not sufficient courage to proclaim himself a Christian; I fear, however, he went away from me as timid and double-minded as he came. I had then a petition from a little congregation for a stone church, instead of mud and palmyra thatch. I like the feeling, and I promised them some assistance. Here, as at all our Tinnevelly stations, I find changes and improvements. In addition to several chapels in different parts of the district, Mr. Cœmmerer has built in the mission compound a very commodious girls' school; a sight which greatly pleased me, as I take the warmest interest in female education, and well know the great and peculiar value of a girls' missionary boarding school. Among other new things here, I must not forget the Nazareth chimes, which invite to church very prettily.

The sun has returned upon us in his strength, the thermometer having risen during the day to 96°. As soon, however, as it was safe to leave the house, I rode to see the rising church at Muckopury. It will be a very handsome church, being 80 feet, inclusive of the chancel, by 42. The Society for Promoting Christian Knowledge gave five hundred rupees through me towards its erection. The only fault which I detected in the building is

the smallness of the entrance, and I have requested Mr. Cœmmerer to allow me the pleasure of contributing one more appropriate to the house of God, which is designed for the accommodation of a congregation of eleven hundred souls. This place is within an easy ride of Nazareth, which is a great comfort to Mr. Cœmmerer, and a great advantage to the people. We then went on to Oyenkoody, where I found a small but neat chapel and school-room. To the erection of the first its little congregation contributed liberally, and the last was raised at their sole expense. According to my custom I called them together outside the chapel, the heat of which I am always glad to avoid when I can do so without any breach of propriety, and I preached and prayed with them.

By sunrise this morning we were on our way to Pregosapoorum, a large Christian village in Mr. Thomas's district, although within little more than half a mile from Nazareth; and here I had again the pleasure of meeting Mr. Thomas and Mr. Newman. These two districts are singularly intermixed, Mr. Cœmmerer possessing as a part of his spiritual charge a large flock which ought geographically to belong to Mr. Thomas.

As we approached the church, we passed through a long double line of Christian men, women, and children; and Mr. Thomas presented to me in the church two hundred and thirty-six candidates for confirmation. The singing here, as it always is when led by Mr. Thomas, was beautiful. The

people seemed glad to hear me, whilst I explained to them the true saying of St. Paul, and urged it upon their reception, that "Christ Jesus came into the world to save sinners."

The church at Nazareth was built by a native priest. Although entirely devoid of architectural beauty, it is large and substantial, and the interior is arranged with much ecclesiastical propriety. The expense of the building was met by grants from the Society for Promoting Christian Knowledge, and the Society for the Propagation of the Gospel in Foreign Parts, aided by liberal contributions (to the amount of about six hundred rupees) from the people.

When Mr. Cœmmerer was appointed to Nazareth in the year 1838, the whole of the Tinnevelly missions of the Society for the Propagation of the Gospel were under his charge. This shows the progress made by the Society in this province during the last seven years.

I consider Nazareth a very valuable district. One rarely meets with heathen people in going from one part of it to another; although, unhappily, there can be no doubt that very many are still to be found. Small chapels frequently meet the eye, indicating the existence of as many separate congregations. A great movement in favour of Christianity has, as is well known, lately taken place among the Shanars in this district, many of whose idols are now lying in the missionary premises; and Mr. Cœmmerer informs me, that he

could easily obtain plenty of converts, were he not as particular as he feels it his duty to be in receiving them. A body of men offered themselves to him not long ago, but not being satisfied of their sincerity, although in a worldly point of view the natives can gain nothing, and often lose much, by renouncing idolatry, he delayed their reception for several months, notwithstanding that they offered him twenty rupees, or even thirty rupees, towards the erection of a prayer-house.

The native Christians in Tinnevelly, as I have already had frequent occasion to remark, are indeed very liberal in their contributions for religious purposes; nor can their liberality be justly appreciated, unless we bear in mind that a rupee is, at the very least, five times as valuable to them as to by far the greater number of Europeans in India. Something like a correct notion may be formed of their self-denial in this respect, from the fact that a catechist frequently gives one month's pay towards some particular object. Mr. Best has just informed me that his congregation—a very poor one—have agreed, in consequence of my visit, to give fifty rupees towards the building of the church at Christianagarum, and to add to this contribution next year, should God bless their labours; that his native Church Building Society have voted a grant of two hundred and twenty-five rupees and four annas; and that the catechists and schoolmasters of his district have engaged to subscribe sixty rupees for the same object. Here

then we have the sum of about thirty-three pounds contributed towards the cost of their church, by the people whose highest monthly salary does not exceed, on an average, six rupees, and by far the greater part of whom scarcely earn two..

I had another opportunity of preaching to this poor people this evening. We rode to a village, the name of which I have forgotten, where we found a neat little cruciform church.

September 21*st.*—The confirmation is just over; and I was called upon, and joyfully obeyed the call, to lay my hands on four hundred and sixty-five of Mr. Cœmmerer's flock, and twenty-six from some neighbouring congregation belonging to the district of Meignanapoorum.

Sunday night.—At Kadyenodei, a village which we visited this evening, I found a congregation of three hundred and fifty. This is the congregation which petitioned me yesterday to give them a stone church, and on inquiring what the people would subscribe towards it, they immediately offered two hundred rupees, and seventy-five rupees were promised by the inhabitants of two little neighbouring hamlets. There can be no doubt of the earnestness of people who practise such self-denial. You trace, indeed, their liberality everywhere. All the ornamental fitting up of the Nazareth church, including a handsome velvet cover for the communion-table, and the lamps for lighting the church, was the gift of its congregation. These articles cost them two hundred and

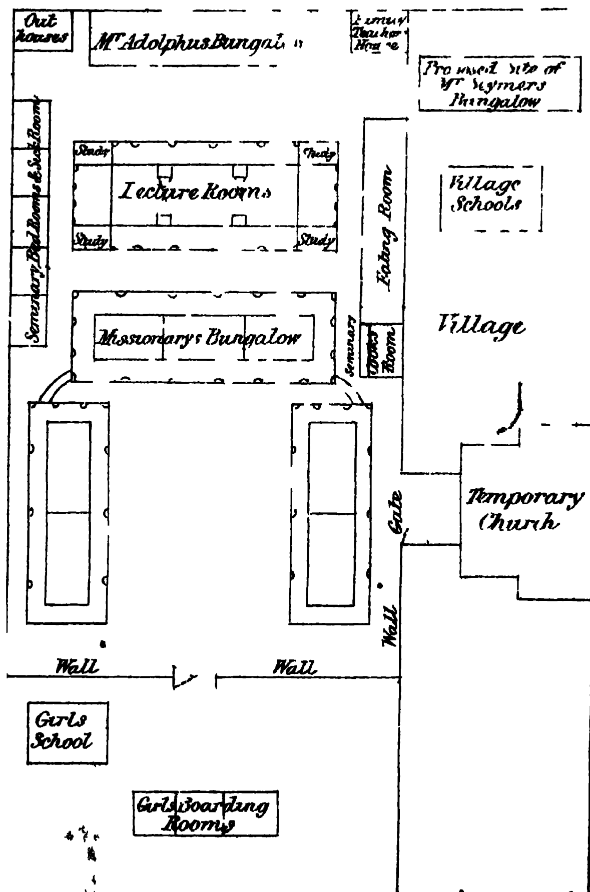
forty rupees. They also pay for the oil for lighting the lamps at evening service on any extraordinary occasion.

In consequence of the number of persons confirmed this morning, many of the older members of the flock had been unavoidably excluded from the church; and as they expressed a wish for a few words of exhortation from their bishop, I concluded the work of the day with a short address to them, in addition to my sermon at Kadyenodei. Thus ended my visitation of Nazareth; and I leave it with a high sense of its great importance as a missionary station, and with a most sincere esteem for its zealous and able minister, whose good sense and firmness have effectually warded off from his district the spirit of insubordination which has unhappily manifested itself in the neighbouring mission of Moodeloor. Without a continual open denunciation of caste, a most efficient practical protest is continually made against it at Nazareth; and consequently, although it undoubtedly exists, it has never assumed here a menacing attitude.

By two o'clock I must be on my way to Sawyerpoorum.

Sawyerpoorum, September 22nd.—I render most humble and hearty thanks to His gracious Providence, who has hitherto brought me on my way in health and safety, and who has now permitted me to visit this deeply interesting mission. As the sun arose, I found myself approaching the

PLAN OF THE INTENDED MISSIONARY PREMISES AT SAWYERPOORAM



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place, where I was heartily welcomed by its excellent minister. As at Edeyenkoody, all the material part of the mission is in its infancy; but buildings are rising rapidly, which, when completed, will give to Sawyerpoorum an almost collegiate appearance. The only building at present finished is the church, which, although originally intended by Mr. Pope as a merely temporary erection, is so good of its kind, so large, and commodious, and well arranged, that he may probably be induced not to remove it. There are two entrances; that for the clergyman brings you into a small vestry, and from thence upon an elevated chancel, furnished with a handsomely covered communion-table, with the pulpit and reading-desk on either side. About seven hundred persons were assembled there this morning, and I never saw a more orderly congregation. I was much moved at the sight; and after confirming thirty-six of the seminary boys, and one hundred and three persons belonging to the district, I addressed them at considerable length on the 5th of Galatians, 1st to 6th verse, a sermon which I fancied Mr. Caldwell interpreted with even more than his usual earnestness and fluency. Throughout my discourse I observed that I was anxiously followed in all my Scripture references by a middle-aged man, of a noble countenance, who evidently delighted in searching the Scriptures; and having ascertained from Mr. Pope his character, I called him to me after the service, and expressed my joy

at finding that he knew so well how to use his Bible.

Two years since, this man, who is a person of wealth and influence, was a bitter opponent of Christianity; but by God's grace he has been converted, and there is now good reason to hope that he is a faithful follower of Jesus. He was among the confirmed this morning, and will, I trust, be a communicant at the next celebration of the Lord's Supper.

The spirit of persecution has again manifested itself in this district, although not in the immediate neighbourhood of Sawyerpoorum. About four days ago the heathen seized one of our catechists, who was engaged, I believe, in preparing the foundation for a prayer-house, beat him severely, and then held his head under water until he was almost suffocated. They have also lately destroyed one of our chapels. But, on the other hand, I was comforted by hearing of an act of liberality on the part of a neighbouring Zemindar, who has presented Mr. Pope with one hundred and fifty palmyra-trees, for the express purpose of building one. God will doubtless make the wrath of man here to serve Him; and these occasional outbreaks of malice on the part of the heathen will, I am persuaded, have the effect of strengthening the Christian cause. Humanly speaking, our great object ought to be to secure land in Tinnevelly. When the heathen see Christianity thus established in the country, fixed as

it were to the soil, they will gradually cease their opposition; but no opportunity of securing ground by a legal purchase should be passed over.

After divine service, I was visited, as usual, by the catechists; but an unusual interest was given to the visit by their being accompanied by the seminary-boys, cleanly dressed, and, generally speaking, intelligent looking lads, of from ten to fifteen years of age. In common with all my missionary brethren, I anticipated much good from the establishment of this seminary. Such an institution has long been greatly needed for the missions of the Society for the Propagation of the Gospel; and with the valuable assistance of Mr. Seymer, whom I was truly glad to find arrived here in good health, we may confidently hope that it will flourish, and be the means of sending forth, throughout the country, successive races of catechists and schoolmasters, well prepared in every respect for the work committed to them. Their theological instruction, as well as the general superintendence of the seminary, will, of course, be exclusively intrusted to the Rev. Missionary. I hope to have to-morrow the pleasure—for I am sure it will be a pleasure—of examining them. We have a large party here, the Rev. A. Johnson having come over from Ramnad, in addition to the Rev. A. P. Lovekin, Mr. and Mrs. Seymer, and the three East Indian catechists of the district. Messrs. Franklyn, Adolphus, and Scott, of all of

whom, I am thankful to say, Mr. Pope reports most favourably, are also here to meet me.

September 23rd.—I gave up this morning to the various schools attached to this very promising mission. The chief object of interest was, of course, the seminary, which has been called into existence by Mr. Pope's indefatigable zeal; and I gave the pupils a very trying examination. English being the only language allowed to be spoken by the boys during school hours, the necessity of answering my questions in a foreign language somewhat cramped them; and I cannot doubt they would have done themselves more justice, had the examination been conducted in Tamil; nevertheless, I am quite satisfied that they are well taught, and on a very good system. The first class read to me the 55th chapter of Isaiah, and readily replied to the numerous questions suggested by it to the mind of a Christian; and the second class acquitted themselves very creditably, when examined in the same manner in the 3rd chapter of Genesis. It occupied me two hours and upwards, in leading them backwards and forwards through Scripture history, in which I found them very well grounded; and through Scripture doctrine, of which they are able to give a very good account. At the conclusion, they sang several beautiful hymns in a really beautiful manner, some of them old favourites of mine, which I had not heard since

I left England, and which I little expected to hear again among the sands of Tinnevelly. Mr. Pope has instructed them in singing, and their harmony was perfect.

The seminary contains at present, forty-seven boys. This number will, however, be increased to a hundred very shortly. The number of scholarships on the Monkton trust is twelve, on a stipend of 3½ rupees, and three on a stipend of 7 rupees per mensem. Looking at it as it is, and making reasonable and legitimate calculation of what it will be if the precious lives of Mr. Pope and Mr. Seymer are spared to India, we are fully warranted in anticipating that the seminary will prove a blessing to our missions. The value of such training in Tinnevelly is incalculable. Without being exposed to the temptations which they could scarcely escape at Madras, the pupils will receive a thoroughly sound religious education, and instruction likewise in all such things as persons in their rank of life ought to be acquainted with; and they will enjoy at the same time the inestimable advantage of being continually under the eye of their own minister.

The sight of the girls' school brought to my mind the sad loss Sawyerpoorum has lately sustained, by the death of her who watched over those poor girls with such motherly care, and who was in every respect, according to the report of all who knew her, just such a wife as her excellent husband needed.

Many churches are springing up in this district. Mr. Pope is building, I believe, twelve, all of which are to be substantial, and some really handsome edifices. His people have already contributed more than 1500 rupees towards their erection.

The church in Sawyerpoorum, of which I have already spoken, was built from local resources. It is eighty feet in length, by forty in breadth. Mr. Pope, however, fully anticipates that he will soon want a much larger one.

This district is of great extent, and is divided into four parts or circles. Mr. catechist Franklyn resides at Pothiampootoor, and has charge of the villages connected with that place. Veypelodei, a village twenty miles N. E. from Sawyerpoorum, will be an eligible place for the location of a missionary hereafter. It is at present connected with Pothiampootoor.

The numbers in connexion with this mission can hardly be clearly ascertained, as from many villages the catechists have been withdrawn, in consequence of the unwillingness of many of the new converts to conform to the regulations established in reference to marriages and education, both of which are certain to prove stumbling-blocks to every not thoroughly converted Hindoo. There have been, and still are, almost daily accessions to the Church; and from time to time many have been withdrawn, and many more have been removed from the congregations.

The location of a missionary in the northern

part of the district would certainly, under God's blessing, lead to the confirmation of the wavering, the reclaiming of many wanderers, and the accession of considerable numbers of people who are favourably impressed with regard to Christianity. Among the villages immediately connected with Sawyerpoorum, and properly forming that district, a steady increase in numbers and in Christian consistency has been manifest.

Palamcotta, September 25th.—By God's exceeding mercy I have now been enabled to complete my proposed tour, having visited every district in Tinnevelly, with the one unfortunate exception of Moodeloor; and failure of strength, from which I have suffered much on other occasions, has not prevented me from keeping a single engagement. I went yesterday to Pannivellei, where I was received with the same Christian hospitality I have found at every mission-house, and I spent a very happy day with Mr. and Mrs. Tucker, in examining their schools (Mrs. Tucker has a very nice girls' school), and in giving the best advice in my power to the catechists and schoolmasters. This is quite a new station, but will doubtless become a very important one. Mr. Tucker, who unites to a true missionary spirit great knowledge in medicine and surgery, a knowledge which in this country may be turned by a missionary to very valuable account, presented one hundred and forty-seven of his flock for confirmation. Among them I remarked a very fine looking man of the

Katti caste, of whose Christian character he speaks in the highest terms, as of one who has really given up all—and he had much to sacrifice—for Christ: I therefore called him to me, and had some conversation with him. There is, however, always some risk of giving a native Christian an undue idea of his own importance; and perhaps, even a notion that Christianity needs man's aid in India to prop it, if his minister, and still more if his bishop, takes much notice of him. In the evening I had a very interesting conversation with Mr. Tucker; and I left Pannivellei, greatly pleased with all that I had seen there.

September 27th.—My visitation is now drawing towards its close. On Thursday morning I attended, and, indeed, conducted the examination of the Tinnevelly English School for natives, supported here by the Church Missionary Society. In their deep anxiety to promote the knowledge of the Lord, the Society sow beside all waters, and I earnestly pray that the promised blessing may accompany their labours.

I confess, however, that as one sent to preach the Gospel, I did not feel myself altogether in my right position, at a meeting in a church of an institution which embraces all creeds, and which requires no creed in its pupils; more especially, when in opening and concluding that meeting with prayer to God, through Christ, I found myself surrounded by many who would not uncover the head in God's house, nor bend the knee

with us in prayer to the only true God, through Him, by whom alone we can hope that our prayers will reach the throne of grace. In fact, there ought to be at Palamcotta some large room for such periodical meetings and examinations, which are not strictly and exclusively Christian; and I venture to hope, that when the building intended for the seminary shall be finished, the native English school will always be examined there, instead of in the church.

The pupils acquitted themselves on the whole very creditably, and three boys of the first-class wrote for me a brief, but well expressed essay on the character of Moses, which proved that they were well acquainted with the Book of Life. Would that they could be brought to know it savingly! Let us hope and pray that they may eventually be brought, by Divine grace, thus to know the only true God, and Jesus Christ, whom He has sent to save them from their sins.

The master of the school, who is perfectly blind, is represented to me as a pious and able man; and I am therefore persuaded that he will do all in his power, consistently with the terms of his engagement, to win his pupils to the truth.

Yesterday the mission church presented a very interesting sight. I had summoned all the catechists of the province to meet me at Palamcotta; and after the full morning service in Tamil, I preached to upwards of three hundred of them, on

the first Thessalonians, 3rd chapter, 12th and 13th verses; and 4th chapter, 1st and 2nd verses. I am assured by the Rev. missionaries, that many of these men are fully competent to preach the truth; and they certainly manifested a lively interest in all that I said to them, taking notes on their *oleys* or palmyra-leaves with extraordinary rapidity; and I have not a doubt that my sermon will be preached again, at almost every little village-station in Tinnevelly.

The clergy exercise a very diligent supervision over their catechists, whose improvement in Christian knowledge they are continually testing; and the impression on their minds is, that generally speaking, these men are really faithful to their trust, whilst there are many most comforting instances of the catechist adorning his Christian profession by a sanctified life. The resident missionary of Palamcotta, and who is likewise the sole minister to the Europeans during the vacancy of the chaplaincy, is the Rev. George Pettitt, one of the most devoted and able missionaries in India.

Since my last visit to Palamcotta, he has added to the church a noble spire. It is a beautiful object, rising from among the trees, and gives a Christian character to the place, which is delightful to the eye. The only thing to be objected to is, that the spire is far too handsome for the church; but I doubt not that this objection will be shortly removed by enlarging the building,

and by giving it a more architectural appearance than it possesses at present.

I was much gratified by the sight of a tablet, erected by the Tinnevelly clergy, on the right side of the communion-table, to the memory of one to whom the cause of Christianity in Southern India is, under God's providence, deeply indebted, the pious and devoted Rhenius.

To the memory
of
the Rev. C. T. E. Rhenius,
a Christian Missionary, of exemplary zeal and devotedness ;
who, after labouring in India for twenty-four years,
eighteen of which were spent in the province
of Tinnevelly,
died at Palamcotta, June 5, 1838,
aged forty-seven years.

(Translation of the Tamil on the pedestal part.)

This tablet,
as a token of affection to the Rev. Mr. Rhenius,
was erected by the Missionaries and Catechists of the
Church Missionary Society,
and other friends,
1843.

This morning I held my last Tinnevelly confirmation, and I confirmed nineteen seminary boys and five Europeans. As the seminary boys have some knowledge of English, the whole service was conducted in that language ; and I addressed the candidates without an interpreter, for the first time during the visitation.

After family prayer and breakfast with all the clergy, at the house of the Rev. S. Hobbs, I com-

menced the pleasing duty of the examination of the Church Missionary Society's Palamcotta Seminary. Mr. Septimus Hobbs, who is in charge of this institution, is most anxious for the improvement of his pupils; and his labour has evidently not been bestowed upon them in vain.

The third class acquitted themselves very respectably, and the first and second classes remarkably well; and I did my best to ascertain the extent of their acquirements. I have already spoken so often and so strongly on the subject of education, and of the deep interest I take in it, that it is scarcely necessary for me to express my thankfulness for the establishment of this seminary.

Good tidings continue to reach me. In Nulloor, since my visitation, forty families have declared for Christ; a similar movement has just taken place in the Edeyenkoody district; and in that of Nazareth there is a general stir towards an acknowledgment of the King of kings and Lord of lords.

Madura, October 1st.—My visitation is finished, and health and strength have been granted to me to the last. On Sunday I admitted the Rev. T. Taylor to Priest's Orders, having chosen for my text that very important and, alas! most seasonable admonition, "Speak thou the things which become sound doctrine."

The whole of the Tinnevelly clergy were present, and likewise the Rev. A. Johnson, of Ram-

nad, and the three East Indian catechists. After the awful pause, during which I am persuaded many fervent prayers were offered, that the spirit of faith and love, and of a sound mind, might rest abundantly and always on the new presbyter, the Veni Creator was chaunted by the clergy, in a manner not to be forgotten by those who heard it; and eighteen presbyters thronged around their bishop, to assist him in the very solemn act of the laying on of hands.

The next day was the visitation; and after delivering my Charge, and after a farewell dinner kindly given to the clergy by Mr. D., at whose house I have been entertained during my stay at Palamcotta, with the same hospitality with which I was welcomed at that of Mr. T., the time came for me to bid farewell to my dear brethren and fellow-labourers in the Lord, to whom, as His faithful servants and ministers, I most humbly commit them and their flocks.

And now it only remains for me most earnestly to commend the missions of the diocese of Madras to the Christian love and confidence of the Church of England. I do not pretend to have given a full account of those of Tinnevelly, visited on the present occasion. Indeed, I have abstained, as much as possible, from offering any abstract remarks of my own, contenting myself, as most likely to interest my readers, with a simple statement of facts. Those facts I will now briefly recapitulate, as collected chiefly from the official

returns of the diocese, made up to the end of last June.

I have found at every station that I visited a truly faithful minister of Christ; and whenever the clergyman is a married man, I have found the missionary's wife equally devoted with her husband to the missionary cause. The female schools of Tinnevelly are, indeed, one of its greatest charms. I have found at every station some catechists, of whom their minister is enabled to testify that they are zealous in the discharge of their duty, and "wholesome and godly examples and patterns for the people to follow;" and large, and apparently earnest congregations, who have given many unquestionable proofs of the sincerity of their love of the truth as it is in Christ Jesus.

The number of souls under Christian instruction and discipline, in connexion with the missions of the Church of England in the diocese and archdeaconry of Madras, on the 30th of June, ult., was upwards of fifty-one thousand. The number of *Christian* children receiving instruction in the schools connected with those missions was upwards of seven thousand: the number of communicants was upwards of five thousand.

In the missions in the province of Tinnevelly, included in the above summary, there were on the 30th of June, in connexion with thirteen missionary districts, nearly thirty-nine thousand souls under instruction. Of these, upwards of fifteen thousand were baptized; the remainder were can-

didates for baptism. The number of communicants was two thousand and five hundred. Of the entire number of persons under instruction, two-thirds were connected with the Church Missionary Society, and one-third with the Society for the Propagation of the Gospel in Foreign Parts.

The number of *Christian* children receiving instruction in the various villages and boarding-schools maintained in the province, was four thousand four hundred and sixty-five, being about 11½ per cent. of the Christian population. Of this number, one thousand seven hundred and thirty-two were girls. In addition to these, about two thousand six hundred heathen children receive instruction in the schools.

The number of persons confirmed in this province during the visitation now concluded is—Europeans, five; native Christians, three thousand three hundred and eight, to which must be added those confirmed at Dindigul and the neighbouring village, and at Madura.

Since the returns of the various stations were made up on the 30th of June, upwards of two thousand souls have renounced idolatry, and placed themselves under Christian instruction; so that the total number of persons at present connected with the missions in this province is forty-one thousand. Of these, more than eighteen thousand have been added since January, 1841, when I last visited these missions. Thus, in four years and a half, the Christian community in Tinnevelly

has doubled itself, the increase during that period being equal to the total increase of the fifty-four years which preceded it

If it be asked by any in a doubting spirit, are these things really so? is there no delusion? is there no mistake? I unhesitatingly answer, that unless a body of exemplary clergymen can be supposed to have combined wilfully and deliberately to mislead the Christian public, there is not the slightest reason to question the correctness of the statement, that forty-one thousand souls are now receiving daily ministerial instruction in the saving truths of the Gospel, within the province of Tinnevelly. I am far from saying that all, or the larger portion, of this vast multitude are real followers of Christ, neither can this be asserted—would that it could!—of any people. "The Lord knoweth them that are His." But I do affirm, without hesitation, that forty-one thousand persons, men, women, and children, are daily warned, and encouraged, and taught, and led to "depart from iniquity," and to "name the name of Christ," as the only "name under heaven given among men whereby we must be saved."

I cannot doubt, that very many among them pray from the heart, with the Psalmist, "Save us, O Lord our God, and gather us from among the heathen, to give thanks unto thy Holy name, and to triumph in thy praise;" and I therefore boldly call upon the Church in England to come over into India and help us, so that of those whom it may

please God to give us, we may lose none; which must be the case, unless our clergy be increased in something approaching to a due proportion to our congregations.

I can say no more; but I trust I have said enough, to secure for these missions an interest in the prayers of all Christians, who desire to see the extension in India of the Redeemer's kingdom, through the humble instrumentality of the Church of England; and to induce those who have the means of doing so, to contribute liberally towards their support and enlargement. Our want of missionaries is still very great; indeed, I may say, greater than ever; and there does not appear any reason to doubt, that any new missionary sent out by either Society, could collect around him a congregation of one thousand or one thousand five hundred souls in a few months, in any part of the yet unoccupied missionary field of Tinnevelly. By "unoccupied," I mean, an outlying station of any of our already organized districts, where we have not a *resident* missionary, but where we *have* a few converts. But, first and foremost, each new missionary should be really and truly converted to Christ. Mere orthodoxy, without the conversion of the heart, is as dung, and utterly worthless in India. Secondly, he should be a real Churchman, that rare man who belongs to no extremes. Thirdly, he should be gifted with a true missionary spirit, which, like every other good gift, is from the Lord. A man may be a very valuable clergy-

man, and yet an useless missionary. It is a peculiar calling, and he must be specially called to it by the Holy Spirit. I need not dwell upon the necessity of his being prepared cheerfully to "endure hardness;" of his possessing a contented and happy disposition; of his being at once fond of study, and fond of active work; of his being "apt to teach," and apt to learn. I have said what he must be; I will add what he must *not* be—of *this* world. If he be of a worldly spirit, a curse, and not a blessing, will follow him. I earnestly pray that the Society for the Propagation of the Gospel in Foreign Parts, and the Church Missionary Society, will send us many such, and none others, to labour as missionaries in this diocese, as they have sent us many such already. But inferior men, men who fall obviously below this standard, are worse than useless in India; the mischief they do is incalculable.

The Tamil Dharma-Sangam, or Native Philanthropic Society, connected with the Church mission in Tinnevelly, has been established about fourteen years. The object of it is to purchase portions of land in different parts of the mission, for the purpose of forming Christian villages. In the first instance these villages were formed as places of refuge to the converts from the persecutions of their heathen neighbours; the great advantage of them in affording an opportunity of learning the Gospel in peace, in bringing scattered families

together, and more immediately under our influences in places removed at the same time from the worship of idols and heathen allurements, being soon evident, others were formed for the sake of these advantages. From year to year the numbers in the villages have been increased by accessions of individuals and families from among the heathen. In some of the villages there were a few heathen living in the land when it was bought, some of whom still remain heathen; but no heathens are allowed to settle upon them. In all the villages there are churches or prayer-houses; in some, school-rooms; and there are also in most of them wells, which either were there originally, or have been dug since. We regard the villages of this Society and the mission villages, which are substantially the same, but more directly connected with the Church Missionary Society, as a great support to the Christian cause, and tending much to the stability of the native Christian Church.

The Church Missionary Society does not contribute to the Dharma-Sangam; it is entirely a voluntary society, supported by the missionaries, the catechists, and the people; it is also in some measure a self-supporting society, as there is an income from the villages in the shape of rent paid by the people who dwell in them. The actual property of the society is great, its villages, churches, schools, wells, being probably to the amount of not less than ten thousand rupees in value; but

the available resources of the society extending its operations, have become very limited by the excess of expenditure over its income. And we very seldom receive assistance from friends at a distance, as it is scarcely known beyond the province of Tinnevelly, though assistance would be very thankfully accepted.

There were belonging to the Society at the end of 1844, forty-four villages, one thousand two hundred and forty houses, thirty-two churches, six prayer-houses, thirty catechists' houses, twenty-eight wells, and four schools.

G. Pettitt,
President of the Society.

Palamcotta,
October 7, 1845.

A CHARGE,

DELIVERED AT THE TRIENNIAL VISITATION

OF THE

DIOCESE OF MADRAS,

AT

ST. GEORGE'S CATHEDRAL,

OCTOBER XXVIII, MDCCCXLV,

AND ST. JUDE.

BY THE RIGHT REV.

GEORGE TREVOR SPENCER, D.D.

LORD BISHOP OF MADRAS.

THIS CHARGE,

PUBLISHED AT THEIR REQUEST,

IS DEDICATED,

IN LOVE AND FAITHFULNESS,

TO THE VEN. THE ARCHDEACON,

AND

THE REV. THE CLERGY,

OF THE DIOCESE,

BY THEIR AFFECTIONATE SERVANT,

AND BROTHER IN CHRIST,

G. T. MADRAS.

"TOUCHING bishops' visitations, the first institution of them was profitable, to the end that the state and condition of churches being known, there might be, for evils growing, convenient remedies provided in due time. The observation of church laws, the correction of faults in the service of God and manners of men, these are things that visitors should seek."

"At the hands of a bishop, the first thing looked for is a care of the clergy under him, a care that in doing good they may have whatsoever comforts and encouragements his countenance, authority, and place may yield. Otherwise, what heart shall they have to proceed in their painful course, all sorts of men besides being so ready to malign, despise, and every way oppress them?"—Hooker, Ecclesiastical Polity, b. vii. 24. 9—11.

"From hence ye may all see the excellency of our Church, in that it requires nothing to be believed as an article of faith but what the apostles first taught, and what the Church of Christ in all ages hath believed to be consonant to the doctrine delivered in their writings: but whatsoever opinion hath no ground or foundation in them, that ours, together with the Catholic Church, rejecteth, as either utterly false, or at least not necessary to be believed. And, therefore, in order to your continuing stedfastly, as the first Christians did, in the Apostles' doctrine, the surest way is to keep close to the doctrine of our Church, contained in our Articles and Common Prayer Book, which is plainly the same with that of the Apostles in all points, without any addition, diminution, or alteration whatsoever; which is the great glory of our Church, and should make you not only to continue firm and dutiful to it, but likewise to thank God that ye live in such a Church, wherein ye are duly instructed in all the great truths which Christ and his Apostles taught, and are required to believe nothing else as necessary to your being saved; by which means, as your minds may be enlightened, and your hearts purified by that faith which was once delivered to the saints, so ye are secure from falling into any damnable heresy, and from being corrupted or perplexed with any of those new and dangerous opinions which the ignorance and superstition of after-ages have brought into the Church."—Bp. Beveridge, Sermon on the Exemplary Holiness of the Primitive Church.

CHARGE,

&c.

Reverend and Dear Brethren,

"Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God[1]."

It is upon this subject that I now propose to speak to you from this chair, which, by the providence of God, I am permitted to occupy on my third triennial visitation, having completed a residence of seven years in this diocese. I am most thankful for this, as for all His mercies; and I earnestly pray, that so long as He may permit me a continuance among you, I may be enabled to prove to you how deeply I feel the importance of the Apostolic injunction, that "it is required in stewards, that a man be found faithful."

This meeting will, doubtless, remind us of the metropolitan visitation which was held in 1842 in this cathedral, when many of us saw for the

[1] 1 Cor iv. 1.

first time one, whom, though personally unknown to most of us, we had all learned, from the experience of many years, "to esteem very highly in love for his works' sake, as over us in the Lord."

Since we last met together on a similar occasion to the present, that portion of the Church of Christ which forms this diocese has not been without its trials and its sorrows; chastening trials and purifying sorrows, whereby His real followers are always drawn into more close dependence on Him, who is alone their strength, and through whose strength alone they can possibly endure unto the end.

It is not, however, my duty on the present occasion to address myself generally to the Church in this diocese, but to its ministers. An episcopal Charge is strictly *Concio ad Clerum*, and ought to be strictly received as such; and being so, the bishop avails himself of the opportunity of dwelling in love and in faithfulness upon subjects, which, however interesting to all, have a more immediate and direct reference to the ordained ministers of Christ. If, therefore, on so solemn an occasion as the recurrence of our triennial meeting, I speak to you, dear brethren, on points which, however important, are of no value in themselves as separate from the Gospel of Christ, yet possess much importance as ancillary to the faithful preaching of that Gospel, I trust I shall not appear to expatiate more on the means than on the end for the attainment of which all these

means are employed—the saving of ourselves and of those that hear us, through the one sacrifice once offered for the sins of the whole world.

It is the glory of the Church of England that it preaches Christ crucified, and nothing but Christ crucified; because it most freely and fully confesses that there is not, and cannot be, "salvation in any other; for there is no other name under heaven given among men, whereby we must be saved." Indeed, how any Christians who profess, as we do in our Articles, to take for their *sole* guide in all matters of faith the Holy Scriptures, can teach or accept any but Christ crucified, not only as the direct means of their justification, but as in the slightest degree accessory to their justification, can only be accounted for by ascribing it to a judicial self-delusion, similar to that of which our Lord speaks in the 13th chapter of St. Matthew, "This people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should be converted, and I should heal them;" and the pathetic remonstrance of the Apostle is as applicable to them as to those to whom it was originally addressed: "O foolish Galatians, who hath bewitched you, that ye should not obey the truth? Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?"

It is marvellous that any one who has known from a child the Holy Scriptures, and has been

trained up in the real teaching of the Church of England, can doubt for a moment that we are justified, or accounted righteous before God, *only* for the merit of our Lord and Saviour Jesus Christ by faith [1].

Previously, however, to entering on the matters

[1] As the following noble passage from Melancthon, on the Scriptural doctrine of justification only by faith in Christ, may not be known to all my reverend brethren, I venture to insert it. "Verum si quis rogitabit, Evangelium non esse frustra datum mundo, Christum non esse frustra promissum, exhibitum, natum, passum, resuscitatum, facillime intelliget, nos non ex ratione aut lege justificari. Nos igitur cogimur de justificatione dissentire ab adversariis; Evangelium enim alium modum ostendit; Evangelium cogit uti Christo in justificatione, docet, quod per ipsum habeamus accessum ad Deum per fidem, docet, quod ipsum mediatorem et propitiatorem debeamus opponere iræ Dei, docet, fide in Christum accipi remissionem peccatorum et reconciliationem, et vinci terrores peccati et mortis. Ita et Paulus ait: Justitiam esse non ex lege, sed ex promissione, in qua promisit Pater, quod velit ignoscere, quod velit reconciliari propter Christum. Hæc autem promissio sola fide accipitur, ut testatur Paulus ad Rom. cap. iv. 12. Hæc fides sola accipit remissionem—Rom. iv. 13—peccatorum, justificat et regenerat. Deinde sequitur dilectio et cæteri boni fructus. Sic igitur docemus hominem justificari, ut supra diximus, cum conscientia territa prædicatione pœnitentiæ, erigitur et credit se habere Deum placatum propter Christum. Hæc fides imputatur pro justitia coram Deo. Rom. iv. 3. Et cum—Rom. iv. 3—hoc modo cor erigitur et vivificatur fide, concipit Spiritum Sanctum, qui renovat nos, ut legem facere possimus, ut possimus diligere Deum, verbum Dei; obedire Deo in afflictionibus; ut possimus esse casti, diligere proximum, &c. Hæc opera, etsi adhuc a perfectione legis procul absint, tamen placent propter fidem, qua justi reputamur, quia credimus nos propter Christum habere placatum Deum. Hæc plana sunt, et Evangelio consentanea, et a sanis intelligi possunt."—Apologia Augustanæ Confessionis, p. 121. (editio nova, Lipsiæ, MDCCLVI.)

which I propose to commend this morning to your serious consideration, I will offer a few remarks on the actual position of the reverend clergy, and I will likewise take a brief review of what has passed of general interest to the Church in this diocese since the last triennial visitation.

During the three intervening years since we last met together, our little body of clergy—for is it not a little one, compared with the mighty work we have to do?—has been increased by the addition of sixteen fellow-labourers; whilst, on the other hand, two have retired from the country; and one, in whom I had good reason to hope to find a faithful fellow-labourer, has been summoned to his rest most suddenly, and under peculiarly awful circumstances, within four days of his arrival at the Presidency; and we have subsequently been called upon to deplore the loss of a brother-workman in the missionary field, well known in this country for nearly thirty years as a true servant of Christ, and dearly loved by all who knew him. The Rev. Mr. Burford died in the house of the Rev. Mr. Carver; and within a very few months the host has followed the guest "to the house appointed for all living." These events are a solemn admonition to us that remain, that for us likewise, and we know not how soon, "the night cometh when no man can work;" and, therefore, that if there be one spot on earth where it is most emphatically necessary for Christ's ministers to

"watch and pray" for themselves and for their people, that land is India.

With respect to the position of the reverend chaplains in this diocese, some vantage-ground has been gained, which will enable them to fulfil their commission of watching and praying for souls more efficiently. I have especially to thank the government for two enactments, adopted on my suggestion, from which I anticipate much benefit to the Church, and much help to its ministers.

I refer to the appointment of lay-trustees, and to the regulation whereby the chaplain is authorised to select, for the approval of the commanding officer, an officer whom he in his conscience thinks worthy of the trust, to read to his people Divine Service and a sermon chosen by himself, when forced to absent himself from his chief station, in order to visit periodically the out-stations of his district. To both points I would beg, on the present occasion, to call the attention of the reverend chaplains of this diocese.

If there be one thing particularly desirable to see *established* in India—at present it is only *sanctioned*—it is that intimate union of the laity with the clergy, which is of the very essence of a Church. Constituted as society is in this country, it is common enough to hear people speak of the three branches of the honourable Company's service—the civilians, the military, and the chaplains,

as if there were no common connecting link between them. But the bond of Christianity embraces all these classes as one great family. "Though many members," yet are they in the estimation of Christ "but one body; and the eye cannot say unto the hand, I have no need of thee; nor again, the head of the feet, I have no need of you." So far from being actuated by the spirit of exclusive jealousy which pervades the Roman Church, and which would make masters of its priests, and slaves of its people, we are most anxious that the laity should give us every aid in their power. It is true, indeed, that we have not in India parishes in the *legal* sense of the term; but it will be our own fault, and we shall incur a great responsibility, if we have not here the parochial system; especially, now that the government has so considerately accorded to us the co-operation of the laity by the appointment of church-trustees. I am fully aware that we cannot here have churchwardens; but I care not for the name, as long as we possess the reality. If those who kindly, and out of a noble zeal for the honour of God, undertake the duties of the office of lay-trustees will discharge those duties faithfully, the result must be of great value to the Church; the cause of religion must be strengthened, and that of religion's enemy—the world, must be weakened. If, dear brethren, we should have now a single chaplain who brings discredit on his calling; if there should be left, "by reason of his negligence,

any place among the people committed to his charge, either for error in religion, or for viciousness in life;" "if," so far as man can see and judge, "every chaplain do not endeavour himself, from time to time, to sanctify the lives of him and his, and to fashion them after the rule and doctrine of Christ, that they may be wholesome and godly examples, and patterns for the people to follow;" the sin and responsibility of that unfaithful minister of Christ being left unchecked, and if necessary unremoved, will rest first with the lay-trustees, and secondly with the bishop.

It is not, then, without good reason that I rejoice in the institution among us of these officers, and that I look forward to much benefit being derived to the Church, the "congregation of faithful men," from such an intimate association of clergy and laity in doing, each in his appointed sphere, the work of the Lord.

If in England negligent pastors have always made a careless flock, negligent churchwardens have very often largely contributed to make a careless pastor [2].

[2] Were it not for an instance of such misapprehension of the duties of the office having come to my knowledge, I should have scarcely considered it necessary to remark, that the churchwarden or lay-trustee does not possess the slightest authority to interfere directly with the minister's discharge of his spiritual functions, or to directly call in question the soundness of his doctrine. His office is limited to "presenting to the bishop, or his archdeacon, at their visitation, or immediately by letter, and at any time on the requisition of the lord bishop or his commissary,

The other subject to which I have adverted as a subject of thankfulness, is the regulation authorising the chaplain to choose, with the consent of the commanding officer, his own representative in the public ministrations of religion (so far as a layman can be the representative of a clergyman), when visiting the out-stations of his chaplaincy. Where the honour of Christ and the salvation of souls through Him are at stake, we cannot take too high ground. There is a tendency in this country, inseparable, I presume, from its form and manner of government, to bring down clerical duties to the level of a prescribed order or official parade. Whatever necessity for such a system might have existed formerly, thanks be to God, it exists no longer. I say not—would that I could say it!—that we have enough of chaplains for the work; but we have—and His name be praised for it, who has caused the true light to shine in the darkness of this heathen land—we have at every station men of Christian character and of undoubted piety, who may be chosen, now that the chaplain is free to exercise a choice, to read Divine Service during the chaplain's absence. And such men will always be ready to undertake the duty, and will do it cheerfully, as unto the Lord.

At the same time, I venture to hope that my

any irregularity or scandal on the part of the chaplain, or in connexion with the chaplaincy, which may have occurred within the district; and to aid and assist the chaplain in the performance of his duties."

reverend brethren will think me justified in having stipulated for a point, which the government considerately and instantly conceded. The sermon to be read to the people by the chaplain's representative, is invariably to be selected by the chaplain. In these days of "erroneous and strange doctrines," I feel assured that you will all agree with me in the propriety, or I should rather say, the necessity of this enactment. Temporary absence from his principal station brings with it no temporary release from that responsibility which is always laid upon a minister, charged with a cure of souls, to watch for those souls as he that must give account; "and though absent for a season in the flesh, yet must he be always with them in the spirit, joying and beholding their order, and the stedfastness of their faith in Christ." He will then either place in the hands of his kind deputy a sermon of his own, or one of his own choice, and chosen with special reference to the wants and peculiarities of his flock; milk for Christ's babes, and strong meat for those that are of full age in Him. By this careful vigilance your people will feel you always among them "as he that serveth." Thus was the continual presence of the Apostles felt among the infant Churches; and thus ought a bishop's presence to be continually felt in his diocese.

I shall not, I trust, be so sadly misunderstood as to be imagined capable of attaching any undue importance to social position as such, when I offer

my respectful thanks to the honourable the Court of Directors for the enactment, that "the chaplain or officiating chaplain present shall, *as a mark of respect due to religion in the person of her ministers*, preside at all meetings of the Committee of Management, and sign all proceedings and letters as President."

I need not dwell upon the labours among us of the Society for Promoting Christian Knowledge. During the last three years the Society's operations have been greatly extended in Southern India, conducted in that spirit of Christian liberality by which it has always been so pre-eminently distinguished, under the direction of a most able Secretary, and a most efficient diocesan Committee, to whom I gladly avail myself of this opportunity of offering my best thanks for their valuable services to the Church in this diocese.

Of all that has been done for the diocese since the last triennial visitation by the Society for the Propagation of the Gospel in Foreign Parts, and by the Church Missionary Society, I have already spoken in my Charge to the assembled missionary clergy of Tinnevelly. It only therefore remains for me to record my gratitude to the reverend Secretaries of the respective missionary committees, and to the gentlemen who constitute those committees, for their indefatigable exertions in the cause of Gospel truth. From both the reverend Secretaries I have always received the fullest information and assistance in their power to give

me, and it has always been given most readily and cordially.

There is, however, one branch of missionary labour, which belongs peculiarly to the reverend chaplains, and on whom I may be permitted to press its performance with the most affectionate earnestness. Unless you keep it continually before their minds, many members of your flocks will be but too ready to forget, or at least to disregard, *their* office of missionaries to the heathen. Yes, dear brethren, I say it deliberately, and I solemnly repeat it—they will be apt to forget, or to disregard, *their* office of missionaries to the heathen, to whom they are evidently intended by Providence to be missionaries of the Gospel, *by their Christian example.* Would that all our countrymen and countrywomen were fully awake to the responsibility of *thus* preaching Christ to our Indian fellow subjects! Many, I am most thankful to say, heartily acknowledge this duty, and conscientiously discharge it; but by many it is utterly neglected. And is it likely that the efforts, however faithful, of a few missionaries will counteract the evil influence upon the natives of the indifference to Christianity, much more of the irreligious lives, of the civilian and the officer? Nor is this evil influence limited to persons of rank. Incalculable mischief is done to the natives by the bad example of godless and dissipated soldiers. In fact, very many of the Hindoos at our military stations can only know the European character through their acquaintance

with the habits of the private soldiers and non-commissioned officers.

Here, then, is a theme for exhortation from the pulpit, and likewise, and perhaps more appropriately, for private admonition, on which every minister of Christ in India may dwell most profitably. Shun not, therefore, to declare boldly to the habitual Sabbath-breaker, to the liver in pleasure, to the despiser of the natives, to the careless of appearances, as well as to the openly profligate and avowedly irreligious, that no European *can* live unto himself or die unto himself in India. Never fear or hesitate to warn your congregations that *every* European here is a marked man, the observed, it may be of two or three, or it may be of thousands; and as often as he denies in his conduct, whether positively or merely by inference, the faith which he professes to walk by, so often does he teach his native dependents that he holds himself free to choose between Christ and the world.

Since the last visitation, churches have been built at the expense of the government at Vizagapatam, and at Mangalore; and I am encouraged to hope that the long-contemplated church at Vellore will shortly be erected. The church accommodation at Bangalore and at Secunderabad is still sadly deficient. In the Appendix to this Charge will be inserted, however, a very gratifying account of the erection of two additional churches in the very important district of Secunderabad, by

private contribution; an example, which I heartily hope may be followed in other parts of the dio-

[3] In a little work, lately published in England, I inadvertently omitted to mention the very pretty, although by no means faultless church of St. Stephen's, Ootacamund, among the very few churches in this part of India which possess that ecclesiastical appearance so grateful to the eye, and so dear to the heart of the English churchman.

My remarks, indeed, upon the general character of our ecclesiastical buildings must be understood as limited to their external architecture; as their internal arrangement is, generally speaking, all that can be desired, and in strict accordance with "Christ's Gospel," which "is not a ceremonial law (as much of Moses' law was), but it is a religion to serve God; not in bondage of the figure or shadow, but in the freedom of the Spirit: being content only with those ceremonies which do serve to a decent order and godly discipline, and such as be apt to stir up the dull mind of man to the remembrance of his duty to God, by some notable and special signification, whereby we might be edified."—Preface to the Prayer-book.

Whilst speaking of new churches, it is a peculiar satisfaction to me to be enabled to mention that a very pretty chapel, the property of the Church of England, has just been erected at Pondicherry, for the benefit of its little flock of French Protestants, partly by a grant of sixty pounds given, with its accustomed liberality, by the Society for Promoting Christian Knowledge, and partly by private contribution. It is a pleasing duty to tender my respectful thanks to H. E. Mr. Pujol, the governor of the French settlements of India, for so liberally according to the Church of England that support, without which the chapel could not have been built. The actual Protestant population of Pondicherry consists of upwards of forty souls; and there is good reason to believe that it might be much increased, could we obtain the services of a resident clergyman, a Frenchman, if possible, or at the least, one fully competent to preach the Gospel in the French language.

The periodical visits of the reverend chaplains to their respective out-stations have, on the whole, been attended with much spiritual comfort to many of our countrymen, who, but for this arrangement, would be entirely cut off from any assured participation in the means of grace. The reports with which I am generally favoured by my reverend brethren of every such pastoral visit, always confirm in my mind the conviction, that the faithful minister of the Gospel of peace is always a welcome visitor; and that wherever the Church can penetrate, there it is prized and venerated. Although well aware of the fatigue to which it often exposes the chaplain, and exceedingly sorry that his chief station should be thus periodically deprived of his presence, I look upon these pastoral visits to his out-stations as of very great importance. It is the office of Christ's ministers not only "to feed and provide for that portion of the Lord's family among whom they are resident, but to seek for Christ's sheep that are dispersed abroad, and for His children who are in the midst of this naughty world, that they may be saved through Christ for ever:" and it is scarcely possible to conceive a situation more spiritually forlorn and destitute, than that of many European families at the small and isolated civil and military stations of India, where, but for these periodical visits of the chaplain of the district, years might elapse without their even seeing a clergyman. In former times, this was frequently and

notoriously the case; and I need not dwell upon the melancholy consequences which were too often the result.

Divine Service will now, I trust, be as regularly celebrated as I trust the word of God is faithfully preached, at three additional places of worship in the presidency. I refer to the church, the property of the Society for the Propagation of the Gospel in Foreign Parts, at St. Thomé, where there is now collected an important European and East Indian congregation; to Trinity Chapel, John Pereiras, to the charge of which I have had much gratification in ordaining the Rev. John Rigg; and to the Mount-road chapel, which I have lately entrusted, in perfect confidence that he will prove himself a faithful minister of Christ to its flock, to the Rev. A. R. Symonds. Although it is not requisite for me to dwell upon the circumstances under which this latter congregation has been formed, there are two points which it is right that I should advert to; first, the great obligation which the congregation of the last-mentioned chapel lies under to their late and first minister, the Rev. R Carver, who laboured among them indefatigably for two years and a half, to the utmost of his power, and to whom, therefore, their gratitude is especially due; and secondly, that the appointment of Mr. Symonds to the permanent cure, which it was impossible for his reverend predecessor to continue to hold, without prejudice to other duties which he would be among the last to

compromise, has the full assent of the reverend chaplains of the district in which the chapel is situated.

I am most thankful to be able to state from the reports of the rev. chaplains, that the number of attendants at Divine Service in our churches is decidedly on the increase since the last visitation; and whilst I need scarcely guard myself from the grievous misapprehension of being imagined to conclude, that all church-goers are really and necessarily followers of Christ, it is a legitimate as well as charitable presumption to infer, that none but the absolutely reprobate can frequent the House of Prayer, and be participators in the means of grace which are there offered to them, without deriving some spiritual benefit. "The word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." "And this is the Word which *we* preach," and they who hear it preached faithfully, as I trust it is preached in this diocese, cannot hear it altogether in vain. To the foolish it is the wisdom of God; to the wicked it is the reproof of God; to the thoughtless it is the warning of God; to the spiritual-minded it is a savour of life; to the self-convicted and really penitent it is repentance not to be repented of; to the carnal-minded, however they may affect to despise it, it is a savour of death.

It is likewise a source of much comfort to me to be able to assure you, that there is a considerable increase in the number of our communicants. The Lord's Supper is now regularly celebrated throughout the diocese at the least once in every month, wherever they have a resident clergyman, and the chaplains are indefatigable in visiting periodically the out-stations and remote nooks and corners of their districts; so that no professing Christian, whether European or East Indian, has any reason for being altogether a non-communicant, except through his own want of faith or neglect of self-preparation. The number of communicants, as gathered from the last returns, is still small, because *all* adults who have been confirmed or are desirous of confirmation, *ought* to be communicants; but yet not without encouragement to those ministers of Christ who can remember a very different and far less hopeful state of things in this portion of British India.

In the midst of many and continually increasing difficulties, it is consolatory to dwell on any accession of strength to our Indian Apostolical Church.

I have spoken of many and continually increasing difficulties, and I have used the expression advisedly. The difficulties which the minister of Christ has to encounter, increase with his faithfulness to the Gospel. The soldier of the cross is not a soldier of parade, but of actual and active service. He is not called to bear his part in showy ceremonials and pompous processions, mar-

shalled under gorgeous banners, alternately excited and soothed by exquisite music, and redolent of incense, to be seen of men; but to fight the good fight of faith, to be seen of God; and the more devotedly the Church of England labours for souls in India, the more will its labours grow upon it. There is, in fact, no medium position of *some* work and *some* repose for a clergyman in this country. He must be continually occupied with his work, either in deed, in word, or in thought, or he will do nothing. This is no paradox, but a fact confirmed to him by the experience of every faithful and zealous minister of Christ. He that will be more than a conqueror here, through and under Christ, has neither time nor heart for playing with religion, or for wrangling about it. He is gone forth in the name of his Lord, to bear the burden and heat of the day, in order to win and to keep souls to Him; and the one feeling of his heart will be, as the brief day of health and strength in India goeth perceptibly away, and the shadows of the evening of sickness, and it may well be, of premature death, are stretched out before him, "The harvest is past, the summer is ended, and we are not saved." Sad, indeed, is it to a chaplain watching for souls at one of our great military stations, to see the comparatively very small number whom the Gospel reaches, or at least penetrates, through his ministry; sad to find unscriptural extravagance, and far worse than extravagance, formalism and indifference, where he

probably has laid down his health, and perhaps perilled his life, to establish a zeal according to knowledge, a full appreciation of the inestimable value of an immortal soul, and the conviction of a continually approaching eternity of perfect happiness or of "the second death."

Let us learn then to look our difficulties steadily in the face, as the ministers of Christ, and stewards of the mysteries of God.

They arise, first and foremost, from some deficiency in ourselves ; it may be a want of faith, or a want of love. All of us, I fear, are self-deceived as to the amount of our attainments in these evangelical graces, and are apt to be satisfied with a lower standard than must be aimed at, and unquestionably may be acquired. The grace of Christ is beyond all doubt sufficient for us, to enable us to do whatsoever He expects us to do. But to secure this grace, and to keep it our own, we must cultivate it most assiduously in our hearts. Nothing that defileth must be allowed to enter there ; and what more defiling to His ministers than the slightest want of faith in Him, or of love for those He died to save? Let but our faith wax feeble, or our love wax cold, and our own souls, and all the souls committed to our care, are instantly in jeopardy. I speak not the language of poetry, but of plain fact and of common sense. The children of this world will estimate the value of their souls by the value which their minister evidently puts upon them. If he prove to them his unhesi-

tating faith in the assurance, that there is joy in the presence of the angels of God over one sinner that repenteth, they will believe that they have a direct personal interest in that assurance; and when they are convinced that his is a faith which worketh by love, he will find eventually that he has not run in vain, neither laboured in vain. The sinner must be awfully near to reprobation, who can resist the ministry of evangelical faith and evangelical love.

The first and greatest difficulty, therefore, which we have to overcome, is to make ourselves sufficient to these things, by realising to ourselves the all-sufficient grace of Christ, who, if we continually ask in faith, nothing doubting, will give us of His own, enough for the ministry to which He has appointed us.

There are, however, other difficulties, and those by no means trifling, with which we in these days are especially called to contend: an apathy, which careth for none of the things which the wisdom of our Reformed Church has prescribed with the view that all things may be done among us in a seemly and good order; and the zeal, not according to knowledge, which will not see the danger of even appearing to exalt ritual over spiritual religion, or of raising up the Church, even in the estimation of foolish and ignorant men, from its lowly and only place, at the feet of Jesus, to an ill-disguised, if not openly asserted equality with the author and finisher of our faith. It was

with something like a spirit of prophecy, and which has found its application in the nineteenth as well as in the seventeenth century, that Bishop Sanderson observed, that "whereas in this our time, the minds of men are so diverse, that some think it a great matter of conscience to depart from a piece of the least of their ceremonies, they be so addicted to old customs; again on the other side, some be so new fangled, that they would innovate all things, and so despise the old, that nothing can like them, but that is new [4]."

On questions of this nature, Christians will, of course, be differently affected, according to the different way in which they view them, and the different circumstances under which the questions are agitated. What might have been safely revived a few years since (I do not enquire why it was ever abandoned), it is hazardous to attempt to revive at a period when men's minds have been almost put off their balance by a well-grounded alarm, lest a renewal of some Catholic usages, which have fallen, we scarcely know why, into desuetude, should be accompanied by a resurrection of Romish doctrines, now that some of our clergy have actually yielded to the sorceries of popery, and others have approached so near to it, as to warrant a reasonable suspicion that their hearts are there already. I avow myself, then, decidedly and immoveably opposed to any thing

[4] Preface to the Prayer-book.

that bears the appearance of innovation in our public services, *with which some great principle of evangelical doctrine, or apostolical discipline, is not unquestionably and intimately connected.* I think all discussions upon matters of ecclesiastical form and usage, of which this cannot be predicated, not only unprofitable and vain in India, but wicked. I write the word deliberately, and with a full sense of its import. I consider such discussions wicked; because they have an avowed and well known tendency to drive men from that Church which we are labouring to establish here, "the Church of the living God, the pillar and ground of the truth."

It would surely be a poor, though most costly, triumph, to revive an obsolete usage at the expense of an immortal soul; and when the soul is driven out from its place of refuge and security in the Church, how often it goes forth seeking rest and finding none, until after passing through the various ordeals of fanaticism, it subsides into infidelity. When the secrets of all hearts shall be disclosed, many such a sad history may be published before men and angels.

But whilst I speak thus strongly against innovations, or I should rather say *seeming* innovations, which can do no good, and may do much harm to the Church; and whilst even upon points where the advantage is in the least degree questionable, and the risk under existing circumstances evident, I would urge upon my reverend

brethren the wisdom, for the present, of abstaining from all agitation, which is sure to irritate and unlikely to convince; my conviction, as expressed in my Charge of 1842, of the duty of publicly administering the sacrament of Baptism as the Church has directed, and of the desirableness, where it is practicable, of keeping holy the feasts and fasts which the Church has enjoined to be kept holy, remains unchanged. On the latter point I am, however, unwilling to dwell on the present occasion; and indeed I have referred to it solely to prevent the possibility of my previous remarks being misunderstood. But on the subject of the administration of one of the two Sacraments of Christ which we all acknowledge to be generally necessary to salvation, I consider myself called upon to speak freely and fully.

When I *recommended* the observance of the fasts and festivals of our Church, I *required* obedience to its injunctions respecting the time for the public ministration of Baptism; because, whilst I considered the observance of the fasts and festivals very much to be desired, I held and hold conformity to the order of our Church, as to the administration of Baptism, positively and unquestionably incumbent on all its ministers, if not prevented from doing so by some insurmountable obstacle, of the existence of which to a faithful and at the same time well-judging steward of the mysteries of God (and such we ought all to be) I confess myself unaware.

The experience of three years would indeed have confirmed me, had I needed such confirmation, that I simply do my duty, and dare not do less, in requiring that the public ministration of Baptism be publicly administered, *i. e.* in the face of the congregation. I am not disheartened, neither I hope will you be, by the difficulties by which the free course of the Church in this matter is still obstructed. A high and holy principle is at stake, and we must be firm. Firmness in such a cause is faithfulness; and "it is required in stewards, that a man be found faithful."

The observation of the 29th Canon, seems to me by no means equally imperative upon us; indeed, no law is binding, obedience to which is impossible. The 29th Canon enjoins, that "neither shall any person be admitted godfather or godmother to any child at christening or confirmation, before the said person so undertaking hath received the holy communion."

It is not my present object to inquire why this wise and wholesome regulation of Christian discipline has for years fallen partially and, indeed, very extensively into disuse even in the English dioceses.

There I hope and pray that its observance may be speedily and completely re-established; and I conceive that in the present happy revival in England of obedience to Church ordinances, for such there unquestionably is, however appearances may seem for the present to indicate to the con-

trary, there can no longer be any very great obstacle to its re-establishment.

But a state of things very different from that of England, or as we strangers and sojourners in India especially love to call it, "home," presents itself here to our sober and anxious consideration; and we must think of these things, and act with reference to them, as practical men engaged in a work the highest and holiest to which men can be devoted. We are not to theorise upon the Church of England, as to what it was in good times in the land of our fathers, what it was in bad times, or what it is now when good and bad times are so strangely blended together; but to do our best, under God's grace and blessing, *to establish it here*, lest haply some enemy to our Zion "begin to mock us, saying, These men began to build, and were not able to finish." Believe me, we cannot be too cautious or too gentle with our flocks in matters of this kind. When this Canon was framed, it was not contemplated by the wise and good men, its authors, that our Church would, by God's gracious providence, be planted in the tropics. That it *is* here, God be praised and thanked from the rising up of the sun unto the going down of the same; and may we ever labour most zealously that it may keep its place—the first and foremost place—in the affections of all Christian people in India. But to secure this we must be patient in well-doing, and not harass our congregations with

rules and ordinances inapplicable to the present state of British society here, and which therefore will never be cheerfully submitted to by *all*.

I can say from my heart that I earnestly wish that none would presume to undertake the office of sponsors, who are not prepared fully to act up to their solemn engagement. It is a fearful sight to see men and women entering into a deliberate compact in the presence of God, to do that for a child, which they never even intend to do. This, I say, is a sad state of things; and *we* are especially bound to seek, and if found, to apply the remedy.

Perfect obedience to the 29th Canon would unquestionably do much towards a cure, if it were possible to enforce that Canon in every case at every station. But this is *not* always possible, without placing ourselves in a worse condition than that which we are seeking to correct; for, in order to obtain a due observance of the prescribed regulations of the one sacrament, we encounter the awful risk of *desecrating the other;* we insist on the partaking of the Lord's Supper, as a *qualification* for the office of sponsor! And what may, what in some, nay, in many instances, must be the consequence?

But perhaps some of my reverend brethren will say, "No; we will so rigidly examine into the fitness of every one who presumes to approach that table, that this danger will not be incurred." Be it so; but what will be the result? That in many mili-

tary stations, the clergyman will find no private soldier properly qualified for the office of sponsor; and must consequently fall back upon that which is permitted, or rather tolerated, by the Church, *only* under very peculiar circumstances—private Baptism. And here, brethren, permit me to remind you of another positive order of the Church: "The curates of every parish shall warn the people, that without *great cause and necessity* they procure not their children to be baptized at home in their houses. But *when need shall* compel them, *then* baptism shall be administered on this fashion." And what is the great cause, and necessity, and need, here referred to? It has evident and exclusive reference to cases of alarming sickness and imminent danger of death. Dare we then extend it, to obviate the difficulty that no properly qualified godfathers and godmothers can be procured? And will not this lamentable deficiency of duly qualified sponsors be laid by some to *our* charge? And with some show of reason. Will there be wanting persons to ask how it can happen that members of the Church of England are so ignorant or indifferent on this head, as to be utterly disqualified for the office, by obstinately turning their backs on the table of their Lord? And as we have been sent to teach them, will it not be demanded in the same severe spirit, why are they not taught? Can the fault be entirely theirs, and not partly their ministers'?

None, I trust, who *know* the clergy of this diocese

could reasonably entertain such a notion; but there are many here, as every where, who *will* not know the Church of England through its ministers, *refusing* to hear its voice and theirs; and by *them*, when the guided go astray, the error will be rigorously imputed to the guides. Too glad to detect results, persons of this stamp do not much trouble themselves about causes.

It is, however, worse than useless to deceive ourselves in matters of this importance; it is wrong. A great difficulty undoubtedly lies in the way of our rightly and duly administering the Sacrament of Baptism, as prescribed by our Church. It consists in the utter incompetency for the charge of many of those among the soldiery who usually offer themselves as sponsors. By pertinaciously rejecting as godfathers and godmothers all who are not communicants, we either mutilate the administration of a sacrament, or we tempt a member of our flock, for whom Christ died, to become an awful hypocrite. Thus are we placed in a terrible dilemma; how shall we extricate ourselves? Privately, by prayer for strength to Him who alone can give it, casting all our cares upon Him, for He careth for us; and publicly, by making it a foremost point of duty to instruct our people on these most important matters, so as to win them by gentleness to our discipline, as well as to our doctrine; and even when compelled to reprove and rebuke, to do it with all long-suffering and brotherly love, and not like task-masters,

demanding the same tale of bricks from those who have no straw, as from those who are plentifully supplied with it. By pursuing this system, we may hope, through the Divine grace, gradually to train up many persons at every station in the diocese duly and really qualified to undertake what is required of them as sponsors, and disposed as well as qualified to perform what they promise ; but until this blessed state of things can be effected, it is my earnest advice to you, my reverend brethren, to be as patient and forbearing in this, and in all matters, as is consistent with your duty to God, your people, and yourselves. Let us not expect too much at once, and by degrees we shall obtain all that we can reasonably require. Seed-time and harvest never come together in religion, any more than in nature ; a pure, sound, enlightened piety is not the growth of a day ; and our flocks, like ourselves, must *grow* in grace and in the knowledge of our Lord and Saviour Jesus Christ.

Having recourse to private Baptism, in order to escape the difficulty resulting from the 29th Canon, is to me most objectionable. Private Baptism, my reverend brethren, *must* be limited to the evident intention of the Church in permitting it at all. We must not throw ourselves into one difficulty in order to avoid another. Our path is pre-eminently a straightforward path, *the path of duty ;* and to us, least of all men, is it permitted to avoid an obstacle by running away from it. Let us rather apply ourselves diligently, yet soberly, to the work

before us; let us exhort, persuade, and, should God give us grace, convince our people, that the ways of our Church are the ways of the Gospel; but, above all things, let them not detect in us the slightest disposition to carry out a point of Church-discipline at the risk of endangering an immortal soul.

At the best a spiritually unqualified communicant can never be more than a formally qualified sponsor; and it partakes neither of the wisdom of the serpent, nor of the harmlessness of the dove, to show men that we get over a difficulty in the way of the public ministration of the Sacrament of Baptism, by availing ourselves of a private formulary, which we *know* was never intended for such a purpose.

Our brief day in India is indeed full of difficulty; may we all walk circumspectly, and avoid contentions and strivings about the law, for they are unprofitable and vain, and the servants of the Lord must not strive. Let us rather watch and pray; watch for the souls of our flocks, as those who must give account; and pray for ourselves, that through the preventing and assisting grace of the Holy Spirit, we may be enabled to do the work which the great Head of the Church has appointed us to do, so wisely, discreetly, soberly, devotedly, and patiently, that of them whom He hath given us in India, we may lose none.

Having spoken thus freely on two points practically requiring, in my judgment, faithfulness and

forbearance, it may be expected from me to express my opinion, as the times call upon the bishops of the Church of England to speak out on such subjects if they speak at all, with reference to the general questions of the revival of what some denounce as innovations on the established order of our public services, and others appeal to as "the ancient things" of the Church. I deprecate, however, such discussions, in a country where all ecclesiastical usages are new; where the Church itself is new; where all is new that belongs to humanisation and civilisation, moral and intellectual culture, self-control, self-discipline, love, truth, and the religion of truth; and where nothing is old but ignorance and a hideous and obscene idolatry.

With respect to a more faithful enforcement of Church discipline, my own feelings are fully embodied in the following words of the Rev. J. C. Robertson, whose seasonable little work on the much-agitated question, "How to conform to the Rubric?" is well worthy of an attentive perusal, and will doubtless be read with much satisfaction by all sober-minded members of the Church of England.

"Our duty is not to recede in any thing, nor even to rest content with what we find, but to strive that the Church's mind may be completely carried out. But in doing so, we ought to use such means as may tend most surely towards the end in view. And whether our own good, or that of

our people be regarded. I believe that a gradual and discreet proceeding will be found the best.

"Although we do not at once exhibit the full system in its working, (which, indeed, cannot be without the concurrence of the people,) we may take pains to direct attention to the theory of the Church, and so by degrees prepare our flocks for its being completely realized. Thus may a time come—whether it be reserved for us to see it, or our office be only that of paving the way for it, — when they shall desire daily service, weekly communions, and other such things, and gladly welcome them; and surely such a course will be far better for them, than if we should tempt them to reject the system at once, by setting it before them in its entireness at a time of alarm and excitement, when they have not been trained to understand its blessings, when evil-minded persons have taught the multitude to look with suspicion even on what seems best and holiest, if it have the appearance of novelty, from having been disused through some ages of irreverence."

With regard then to all *such* questions, in the present times I think the risk and consequences in India of being misunderstood much more to be dreaded, than the establishment of the authority of the law is to be coveted. Neither do I see the necessity of making such an attempt. The case would be widely different if there were among us an habitual, general, and avowed dis-

regard of the Rubric, and if the services of the Church were openly and continually mutilated. If, for instance, any of our clerical brethren were in the habit of rejecting passages in the ministration of Baptism, or of the Lord's Supper, or of the Order for the Burial of the Dead, or of changing the Lessons for the day, or of omitting the Litany, or of shortening in any other way our Liturgical services, or of weakening their spirit, alarm would be well founded; but I am thankful to say I am not aware of any such deliberately dishonest handling of the Prayer-book among ourselves.

It can scarcely be necessary for me to remind any of my reverend brethren, that for the officiating minister at the interment of a corpse to omit or alter that portion of the Burial Service in which the Church expresses a charitable *hope*—it does no more—that all who depart this life professedly in the faith of Christ, in consequence of having been baptized into that faith, may rest in Him, is to arrogate the office of a judge in a matter which can be known only to Him from whom no secrets are hid. May not God demand of such a minister, "Who art thou that judgest another?" We must leave judgment, as well as vengeance, to whom alone it belongeth.

At the same time, we must not forget, with reference to the general question of the full revival, where practicable, of Church discipline, that daily prayers and weekly communions were

once as much established things, in fact and in reality, in the Church, as they are still in the theory of its ecclesiastical polity; and it is upwards of one hundred and sixty years ago since Bishop Beveridge, in his sermon on the exemplary holiness of the primitive Christians, said to his flock at St. Peter's, Cornhill, "If you would be such holy persons as these were, so as to live with them in heaven, in this point also ye must follow their holy example. Ye live in a Church so truly apostolical, that she hath taken care that this holy Sacrament may be administered as it was in the Apostles' days, at least every Lord's day, and also every holy day in the year. And where there are a sufficient number of communicants in any parish, the minister cannot refuse to give it them whensoever they desire it; and I hope there is never a minister in the diocese, but would be more ready to administer than his people can be to receive it. In the place where I had the honour to serve God at His altar, before He called me hither, I administered it every Lord's day for above twenty years together, and was so far from ever wanting communicants, that I had always as many as I and two curates could well administer it to them; for people found such extraordinary benefit and ghostly comfort from it, that they never thought they could receive it often enough; and the oftener they received it, the more they still desired it, many never omitting it, if they could possibly come to it; where-

by they became the great ornaments of our holy religion, such as these first converts were; and such ye may all be, if you would but take the same course for it, the Sacrament of our Lord's Supper being the great means whereby to derive grace and power from Him 'to deny ungodliness and worldly lusts, and to live soberly, righteously, and godly in this present world;' as you would find by experience if ye were but once accustomed to it, which I therefore heartily wish ye were; at least neglect no opportunities that ye can get of receiving it with that repentance, faith, and charity, which is requisite to the due performance of so great and heavenly a duty as that is.

"And in this also ye ought to follow their pious example, by being stedfast and constant, not only in your private but public devotions, according to the apostolical form which our Church hath prescribed, that all the members of it, wheresoever they are, might join together with one heart and mind, in hearing God's holy Word, in praying to Him, and praising His most holy name, not only once or twice a week, but twice every day in the year, as the Church requires. And accordingly there are many places in the kingdom where the prayers are now read twice every day; and I heartily wish it could be so in this too, then you would see another face of religion among you than you do now, for they who constantly and devoutly attended the prayers, would find themselves grow wiser and better every

day more than other; and they who cannot, or will not come, would at least be put in mind of their duty, by hearing the bell every day calling them to it. In short, I know nothing that can contribute more effectually to keep up a due sense of God and the true Christian religion in any place, than frequent communions and daily prayers. This was the way wherein the saints of God walked in the Apostles' days: 'They continued stedfastly,' as 'in the Apostles' doctrine and fellowship,' so likewise 'in breaking of bread, and in prayers.' And if you would follow them while ye are upon earth, ye need not doubt but ye will come to them in heaven, through the intercession which our blessed Saviour is always making for them who do so."

And in his sermon on "Universal Obedience necessary to Salvation," the bishop says to the congregation he is addressing, "You have the Word of God read constantly every day in the week, and expounded or preached every Lord's day, and that too in so plain and familiar a way, that I hope the meanest capacity in the congregation may understand it. You have the public prayers and praises of our Church read to you every day throughout the year, according to the best form that was ever composed by any Church: you are put in mind of keeping your bodies under by fasting and abstinence, as often as the Church requires it, or the common experience of all Christians hath found it necessary. You have the

Sacrament of Baptism administered upon all occasions in your sight and hearing, to put you in mind of the solemn vow and promise which you made, when you yourselves were baptized. You have the Sacrament of the Lord's Supper administered every Lord's day in the year, and are as constantly invited to it, and exhorted to partake of it; and if there be any thing else that can conduce any thing towards the building you up in your most holy faith, and so to your eternal salvation, I shall be as ready to administer it, as you can be to desire it."

Daily services and weekly communions are, therefore, no "new thing" in the Church of England. Not that I would be understood as desirous to enjoin the general observance of daily services in the churches in this diocese[5]. The same providence which has sent Europeans into India, has rendered it almost physically impossible for any, and especially for the officiating minister, so to brave a tropical climate, as to enter into God's house every morning without an exposure to heat and fatigue which few European constitutions

[5] From the following extract from the "Report of the New Cathedral of St. Paul, Calcutta," it is highly gratifying to learn that the injunctions of the Church in this respect will be fully carried out in the metropolitan cathedral of India. "Daily prayers, then, may at once be celebrated as in the cathedrals at home, as is expressly ordered indeed by our rubrics, and weekly sacraments on the Lord's day, and on festivals." This could not, however, be accomplished in our cathedral, from the want of an adequate body of clergy.

could endure. The case is very different in England; and the assertion—for it has been frequently made—that daily prayer in the parish church is likely to interfere with family worship in private houses, may be met by the recorded practice of the Rev. George Herbert, a name very dear to us all, that "his constant public prayers did never make him neglect his own private devotions, nor those prayers that he thought himself bound to perform with his family."

"Thus," adds his pious biographer, "he made every day's sanctifying a step towards that kingdom where impurity cannot enter[6]."

We may safely add, that every English parish which is so highly favoured as to possess such a minister as was Herbert, may safely enjoy the same blessed privilege of daily public service as did Bemerton, without the slightest risk that the daily call to church will diminish the domestic devotion of the parishioners.

I am, however, by no means prepared to deny that that soul-destroying thing, formalism, may be nourished in the hearts of *some* by daily Church services. Unless we live continually under the sanctifying influence of the Holy Spirit, it is quite possible that we may deceive ourselves into a persuasion that forms make religion, until in the end religion may dwindle down with us into a mere punctilious ceremonial. Christ alone

[6] Walton's Life of Herbert.

can preserve His Church from either formalism or latitudinarianism.

Whilst speaking on questions of ecclesiastical order, there is one point to which I earnestly desire to call your attention. It has been represented to me that it is not customary for the officiating minister to use the whole of the Form of Solemnization of Matrimony. I cannot conceive by what authority any portion of it is omitted, and I feel it my duty to require that it be invariably used without curtailment. "To the pure, all things are pure[6]."

[6] It is likewise a highly objectionable practice to limit the invitation, "when the minister giveth warning of the Holy Communion," to the first sentence of that truly scriptural and heart-searching exhortation prescribed in our Book of Common Prayer. The Church has taken especial care that "none should come to that holy table unworthily, but with a full trust in God's mercy, and with a quiet conscience;" and it is a grievous dereliction of duty on our part, to deprive our congregations of any portion of that warning to self-examination and due preparation for its reception, without which "the receiving of the Holy Communion doth nothing else but increase our damnation."

I regret to find, that the language used by me in my last Charge, respecting the duty of the reverend clergy to exhort and encourage their respective congregations to render our service that which the Church evidently intends it to be, a congregational service, should have been misapprehended by any, as expressing a desire on my part to abolish the office of Church clerk. The only sentiment I desired to express, was a condemnation of the usage of leaving to the *clerk alone* the duty and glorious privilege of responding to the minister, a usage far too frequent in our Churches, both in India and in England. Had I the wish, I have not the power to dispense with an officer whose appointment is provided for by the ninety-first Canon.

Having been frequently consulted by my reverend brethren on the marriage law as applicable to India, I feel it my duty to place in your hands an opinion on the subject of marriages, given by the highest legal authorities of the time in England. The date of the document, which will be found in the Appendix, is Nov. 1840, and I am not aware that, supposing it, as I do suppose it, to be a sound opinion, we may not receive it without hesitation as equally applicable to the present day.

The question will remain, however, involved in difficulty, until authoritatively settled by Act of Parliament; and I can only recommend you in the mean time never to celebrate a marriage without the previous publication of banns, except under an episcopal licence; and to remind your respective congregations, that whilst no risk can be incurred by parties being married in this country in accordance with the form and discipline of the Church, they have no security from risk, if married otherwise than the Church allows and prescribes.

I take this opportunity of observing, that the publication of banns should be regularly and invariably recorded in all cases of marriages of Europeans and East Indians. It is, I am persuaded, unnecessary for me to urge the very great importance of accuracy in the registers, not only of marriages but of baptisms and burials, as also of their punctual transmission to the registrar

at the appointed periods. I may add, however, that all official correspondence between the chaplain and the ecclesiastical or local authorities should be carefully and instantly entered in the correspondence-book of the chaplaincy. The time may come, when such a record may prove of much value to the Church in India; and in this, as in every point of duty connected with his ministry, "it is required of stewards that a man be found faithful."

There are some very valuable remarks on the actual position of the Church in the Indian dioceses, in the recently published Charge, a Charge delivered under peculiarly affecting circumstances, of the Lord Bishop of Calcutta, whose voice on every subject claims from us the most respectful and ready deference. Gladly do I avail myself of this, as of every opportunity, to offer to my dear and highly honoured friend and spiritual father—for such he has always been to me from the day of my arrival in India—a tribute of my reverential love. I am not aware that I have ever withheld from his lordship any difficulty by which I have been weighed down; and I am quite sure that, in seeking his counsel, I have always found what I sought, a lesson of Christian wisdom from his lips or his pen, and from his example a still more precious lesson of Christian faith and Christian love.

I am very thankful to know that it is unnecessary for me to urge upon the reverend chaplains the

vast importance of giving up as much time as possible, and their whole heart when engaged in the duty, to their hospital-ministrations. Of all the offices attached to the ministerial profession in India, the most distressing and awful is the visitation of the sick in a military hospital; although I am perfectly aware that we may likewise often witness there the assured triumph of our most holy faith. Too often, however, it is the chaplain's lot to encounter there the tardy, and it may be, the very questionable penitence of the mere formalist, if not of the habitual despiser of the Gospel. Many of those who in the vigour and confidence of health disregarded every Christian ordinance, esteemed the public services of the Church a mere parade, and recognized in the Sabbath only a more convenient opportunity for idleness and dissipation, are at length persuaded, by the presence of dangerous sickness and the probable approach of death, to demand with almost desperate impatience the consolations of religion; and seem to think that the attendance of a minister of Christ at their death-bed will atone for a life of continued disobedience, or at the best, of utter negligence of the laws of God. To such scenes we shall, I fear, be always liable in our hospitals, to which, indeed, they are unhappily by no means limited; although, thanks be to God, they are not so frequent now as formerly.

The ministerial charge of an European regiment must, however, be always a charge of pecu-

liar responsibility to the faithful chaplain, and its hospital a source of perpetual anxiety, which can only be alleviated—it can never be removed—by the consciousness of being instant in season and out of season, in his ministrations there.

And indeed the British soldier in India cannot but be an object of deep interest to the Church at all-times. He is generally young and thoughtless; he comes out to the country most frequently in utter ignorance of the service in which he is to be employed, and of the climate that he is to contend against; his mind has very probably received but the scantiest cultivation, and he has therefore scarcely any resources within himself upon which he can fall back, to while away the monotony of an Indian barrack life; and, as is unhappily too often the case, it may well be, that he has not been brought up from childhood at the feet of Jesus. Relaxation from military duties is consequently identified in his mind with dissipation, if not with criminal profligacy; and until convinced by the ministry of the word brought home to his heart, that he has a soul to be saved or lost, he scarcely feels any interest in the future. But this is precisely the material which the faithful and able clergyman can work upon to advantage; and such a man will be pre-eminently the object of his evangelical love. He is one of the most erring of those sheep which he is especially commissioned to bring back to the fold of the chief Shepherd; and the peculiar obstacles in the way of making

such a man spiritually-minded, will only excite him the more to seek diligently until he find him, and lead him home to God in Christ.

I may add, and I doubt not that your experience will confirm the truth of the observation, that when soldiers have once been awakened to a sense of the importance of religion, and of the peculiar danger of those who dare to live without God in such a country as India, I have always found them very apt to learn the truth as it is in Christ Jesus, if they be taught it on a system which they can understand. But we must treat them as little children, lovingly and forbearingly, as well as faithfully.

As I have reason to apprehend that my opinion—it is of course no more than an opinion,—of the legal position of our chaplains has been misunderstood, I avail myself of this, the first public opportunity afforded me, of explaining it. In accordance, I believe, with every Indian prelate, I have always maintained that the position of a reverend chaplain of the Honourable Company is analogous, *mutatis mutandis*, to that of a *stipendiary curate* in an English or Irish diocese, and removable, therefore, by competent authority, from his district, which is *not* a legal benefice, but which *is* a cure of *souls* in the *spiritual* meaning of the term. But whatever may be the chaplain's social position in this country, he has most unquestionably received his ministry of the Lord Jesus, to testify in India the Gospel of the grace

of God; and there is perhaps no better way for a clergyman to keep himself faithful to his charge, than frequently to call to mind the circumstances under which it was intrusted to him. I would earnestly recommend, then, to every clergyman to read over once in every month the Ordination Service, comparing it with the Epistles to Timothy and to Titus. When admitted to the Holy Orders with which we are respectively invested, we all declared our persuasion that we were moved by the Holy Ghost to take upon us the office and ministry, be it of deacon, priest, or bishop, for which we were candidates. Now by the expression "called," the Church evidently means to enquire what is our motive in seeking ordination? Is it of God the Holy Ghost, or of the world? Do we trust, do we think in our heart, are we persuaded that God has called us through the Spirit to the ministry of His Son? And here, I would beg you to remark, as it is of the greatest importance that we always bear it in mind, that while the Church allows no escape in this enquiry from a most awful responsibility, it gives no encouragement to fanaticism or mysticism. If it suffers no one to enter into its ministry without this public and most solemn declaration of his motives for seeking it, it tenderly guards him against the misleadings of a presumptuous heart. If our motive, our sole motive for desiring ordination, was a real longing thus to serve God for the promoting of His glory and the edifying of His people, we were truly called

thereto in that sense of the term. I need scarcely add, however, that it is not lawful for any man to take upon him the office of public preaching or ministering the Sacraments in the congregation, before he be *lawfully* called and sent to execute the same; nor need I point out to you in what that lawful calling and sending consists[7].

The candidate for any of the three orders of the Church has however no warrant to wait for any *extraordinary* and *miraculous* call of the Holy Spirit. The call of the Gospel is a miracle of grace and mercy to us all; and if we are resolved, after duly weighing the responsibility and counting the cost, to do our duty, the Lord helping us, as His servants, and the servants of His people, we may be at peace, God has called us; not indeed as He called Abraham, and Jacob, and Moses, and Samuel, and Paul, and His other inspired servants, but as He called those whom we may imitate, preaching, living, loving, dying like them, our uninspired fellow-labourers who obtained part in this ministry through the same ordination as ourselves, and are now gone to their rest. I dwell upon this point as one of very great importance, and which must previously be fully settled in the mind of each candidate for Holy Orders who would be faithful, and not condemned by his own heart, when admitted to the ministry. We have the general promises of our Master, and exceeding

[7] Article XXIII.

precious they are; "Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the Gospel's, but he shall receive a hundredfold even in this life; houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life." "Lo! I am with you alway, even unto the end of the world." As He called Peter, so He called us, and on the same condition—"Lovest thou me?"—to feed His sheep, and to feed His lambs: and beyond all doubt the Holy Spirit will take up His abode in the heart of Christ's faithful minister, *incessantly* calling him to do the work which Christ has given him to do. But let us not look for violent emotions; or if we feel or imagine them, let us not trust them. We have no warrant to expect "the strong wind," or the "earthquake," or "the fire," but "the still small voice" will never fail us; the Incarnate Word will never fail us; God's assurance will never fail us, "This is my beloved Son, hear Him."

I must, however, take especial care that you do not misunderstand me, by inferring that, in my opinion, a *mere desire* to become a clergyman ought to be received as sufficient evidence of a call to Ordination. Such a notion would be a sad misapprehension of my meaning. I am far from saying that a man *may* not become a very good clergyman, who has not learned and reflected upon the duties and responsibilities of the ministerial

charge long and earnestly before he offers himself to the bishop; but I have no hesitation in saying that, unless the grace of God should work in his heart after his ordination more strongly and urgently than we have any warrant to reckon upon, the negligent and thoughtless candidate will give reason to fear, when ordained, that he has miserably mistaken his vocation.

It is scarcely necessary for me to remark, that two kinds of call to the ministry are mentioned in the Ordination Service—the call of our Lord Jesus Christ, and the call of the Church; the inward call, therefore, and the outward. I need not dwell upon the latter, because no Christian, no person, I mean, who knows a Christian's responsibilities, could make so solemn an acknowledgment in the face of the Church, that he recognizes the authority of the Church to send him forth as a labourer in Christ's vineyard, if he thought that the Church possessed *no* authority to do so, and therefore does *not* recognize it in his heart. Let us, then, confine ourselves to the inward call. And here, were I addressing myself to candidates for Holy Orders, I could not exhort them too earnestly to ascertain, by the most searching self-examination, whether their motive to serve God in this office and ministration be a principle or a feeling. If it be the former, they will have been leading for some time a life of patience and self-discipline, of confession to God, of faith, hope, and love; they will be men of prayer; their hearts will be at peace, because

they see their way clearly before them; they are holy, that is, they love and cultivate holiness; their soul has a sober and steady longing and desire after Christ, and they have deliberately counted the cost of serving Him; they fervently seek to be permitted and authorized to bring souls to Him. If it be the latter, they seek to undertake a warfare with the world, the flesh, and the devil, without counting the cost, which involves the giving up of all our heart, all our mind, and all our strength, to the conflict; or they fancy that they have a gift of preaching, which is vanity; or a supernatural call, which is enthusiasm. The first is a true inward call, and we may "trust" to it; the second is not to be trusted to, but on the contrary, a jealous conscience will look at it with the utmost suspicion. Man cannot discern one from the other, for it is "inward:"—God does.

Having, then, satisfied ourselves, through the teaching and comforting of the Holy Spirit, as to the essential character of that inward call, by which we have been called to the ministry of the Gospel, let us now touch upon the studies which are continually requisite, and, with God's blessing upon them, able to make us good ministers of Christ, and faithful stewards of the mysteries of God.

And here I would propose one simple rule, which I am persuaded it is of the utmost importance to adhere to. Let us not read many books; but what we do read, let us read well. First and

foremost, let us continually read the Bible; read it in the way in which our Church teaches us to pray that all may read it—marking, learning, and inwardly digesting it. No clergyman is fit for his office who is not so thoroughly acquainted with *all* the counsel of God which *the* book reveals, that every gainsayer of the faith, as it was once delivered to the saints, may be compelled to say of him, *Cave ab homine unius libri.* Let us study, then, the Bible continually, with fervent prayer to the Holy Spirit that we may be enabled to make it our own. And I scruple not to say, it is surprising, and most comforting, how we do make the Bible our own, when we *thus* study it. Our study of the New Testament will, of course, be in the original. The benefit to be derived from an accurate examination of the Greek text is incalculable. In my own case, I have found that it has a wonderful power in dissipating difficulties and false conceptions of isolated passages, and in exhibiting Holy Scripture as a perfect whole, "not having spot, or wrinkle, or any such thing;" a revelation of incomprehensible and illimitable love.

And now, perhaps, you will expect me to refer you to commentators. God forbid that I should be thought to disparage their labours, when I say that I would much rather that my dear brethren should study to explain Scripture by Scripture; and that he who faithfully and earnestly reads the daily lessons appointed by the Church, comparing the parallel passages as marked in Bagster's Bible,

will probably have in a year a clearer apprehension of God's word, and consequently a greater aptness to teach it to others, than would be gained by a mere commentary reader in five years. When St. Paul wrote his Epistles to Timothy, there were no commentators—how could there be?—on the Scriptures; and I need not remind you by what study he tells us that the man of God is to be throughly furnished unto all good works.

You will not, however, misapprehend me, as though I were depreciating the perusal of our best commentators; on the contrary, I hold that a clergyman is bound to know them well. What I deprecate is, the study of the commentary *instead* of the study of the Bible; a by no means unfrequent error. I do not think that the Bible is as thoroughly known by our young divinity students as it ought to be. But you will say, how can the Bible be understood without a commentary? I refer you then to the Church's Commentary on Scripture, the Book of Common Prayer. Compare it with the Bible; it will endure the test. And as it is the book from which alone we are to minister in all our public ministrations of prayer or of praise, we cannot compare it with Holy Scripture too searchingly. He that does this before he enters into Holy Orders in our Church, spares himself, it may be, many painful thoughts and imaginations, and much self-reproach in after-life. I cannot impress, then, upon candidates for Holy Orders too urgently, that if they have any doubts of the

Scriptural authority of the Prayer-book, they have no right, and it is a grievous sin, to seek Ordination from the Church of England. Neither can I too strongly reprobate that man's dishonesty, or dwell too strongly on his awful responsibility, who makes a compromise on this point with his manifest duty to his own soul and to the souls of all who may be committed to his charge, by obtaining Ordination, while suspecting, or it may be, even condemning, the Prayer-book; and whom law, not conscience, compels to use its formularies.

I must, however, again guard my reverend brethren from a misconception of my meaning; or what I have said on this most important head may seem to warrant the worse than foolish notion, that a preacher of God's Word ought to know nothing but the Bible and the Prayer-book. We cannot possess too much really good knowledge ancillary to a knowledge of Holy Scripture, if we are able "inwardly to digest it." My warning to you is, not to avoid learning that which is good—and there is *very much* that is *very good—in addition* to the Bible, but not to learn any thing, be it ever so good, *instead* of the Bible.

I will now pass on to the Catechism. My reverend brethren will, I am sure, not be offended at such a reference. "Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." Were members of our communion not so ready to leave the first principles of the doctrine

of Christ, as laid down and developed in our Church Catechism, under a mistaken notion of going on unto perfection by some new way of their own, there would be no place left among us for error in religion [3]. The clergyman who keeps to the Catechism, can never have the slightest leaning to the miserable errors of Romanism; although he will lay firm hold, through it, as founded strictly on the Word of God, of the Catholic truths which are maintained by the Romanist Church, in common with our own. He will not perplex himself, nor mystify his hearers, about "other sacraments;" ever bearing in mind that "Christ has ordained two Sacraments in His Church, as generally necessary to salvation—Baptism, and the Supper of the Lord." I am delighted to perceive an increasing conviction among many of our brethren in England, that it is their duty to be public catechizers of their flocks; a duty which has unhappily so long fallen into disuse. The Catechism is so concise and clear a definition of Scripture doctrine, that whenever I wish to remind myself or others of any part of the truth as it is in Christ Jesus, the *ipsissima verba* of the Catechism recur to my mind, and I am then satisfied that I have neither

[3] A republication has lately appeared of Bishop Nicholson's excellent work on the Catechism, which may be read with much advantage.

Archdeacon Sinclair's Explanation of the Catechism, and Beaven's Help to Catechizing, should be in the hands, I think, of every minister entrusted with a cure of souls.

added to the doctrine, nor taken away from it. I use the expression "catechizers of their flocks," because old and young may be thus equally instructed; for it is one of the many misconceptions respecting our Church system, which have arisen partly from the misrepresentations of opponents, and partly (we must not conceal, but take shame to ourselves for the fact) through our own negligence, that the Church does not earnestly desire thus to instruct all her people. According to the Rubric, "All fathers, mothers, masters, and dames, shall cause their children, servants, and apprentices (which have not learned their Catechism), to come to the Church at the time appointed, and obediently to hear, and be ordered by the curate, until such time as they have learned all that is here appointed for them to learn;" and "*ordering*" evidently means, not merely hearing them repeat the Catechism by rote, but implies such an examination as may make their profiting appear unto all, and as may make all profit by listening to it; not therefore a mere repetition of the Catechism, but a full explication of the doctrines of Christianity which it inculcates.

I trust, therefore, that we shall never be found among those who openly avow, or, which is still worse, practically exemplify a dislike to our Church Catechism; and that we shall never be ashamed of being teachers and expounders of it. Neither let us be alarmed at the reproach of being teachers of the letter only; for is such a taunt

really applicable to the public teacher of our Catechism? I have already shown that it ought not to be, and that the able minister of the New Testament may render himself through this channel an effectual teacher of the "Spirit that giveth life." The truth, however, is, that some of our brethren in England are become ashamed of this part of our ministerial office, and would far rather dictate from the pulpit, than examine from the reading-desk; and the taste of many of our congregations has set in so strongly the same way, that the minister often has not the courage, even if he have the inclination, to resist it. In justification of these remarks, should they seem to need justification, and as an encouragement to us to adopt and adhere to the real Church system, I will quote the bold and honest words of a justly influential periodical.

"From the beginning it was foretold by wise men, that certain results would follow from the substitution of sermons for catechizing; notwithstanding this, the substitution was made, and the predicted state of things has come to pass. Is it not reasonabl , then, is it not our practical duty, to return to the humbler instrument originally provided? an instrument rejected, not because it had failed, but simply because it was too humble, too laborious, too Churchlike, for persons whose besetting temptation was always to slight the body of Christ, and glorify individual members; as the Church of Rome loses sight of the Com-

munion of Saints, in an idolatrous veneration for their relics. Be it remembered, that these are the old paths—the paths in which we are commanded to walk—the paths in which wise men of old found it their wisdom to walk—the paths which were systematically followed in the purest ages, and gradually neglected as ignorance or corruption prevailed, until the Reformers came, and made it one of their proudest boasts that they had restored the old way of catechizing[9]."

I am not, however, prepared to advocate public catechizing in the churches of an Indian diocese on the Lord's day. This important duty might be

[9] Quarterly Review, No. 142, March, 1843: On Parochial Catechizing, p. 343.—The following passage from the same article is equally worthy of attention.

"Some may, perhaps, think that the ground is too narrow and limited for real advantage, inasmuch as the Rubric confines it to some part of the Catechism. But, simple as that little manual seems, every page of it teems with never-failing matter for edification. Let those who doubt the sufficiency of the materials look at the little 'Scheme of Christian Theology, according to the arrangement of the Church Catechism,' which Dean Ramsay gives in p. 3. Let them consider even the Lord's Prayer *alone*, which we are almost tempted to analyze, sentence by sentence, by way of indicating the scope which each offers to the most excursive treatment. But this is not necessary. There are various works sufficient to furnish any one who is willing to try—even if it be but as an experiment—how far obedience to the Prayer-book will make his ministry effectual. Bishop Nicholson's Exposition is now republished; those of Ken, and Beveridge, and Wilson, and Hammond, and Wake, may easily be procured. And for further illustration, there are Andrews, Hooker, Jackson, Barrow, Pearson, Kettlewell, and a host of other giants of our Church," p. 345.

fulfilled by the reverend chaplains, perhaps with more benefit to the hearers, and certainly with far less risk, indeed with no risk whatever, of either giving offence or of being misunderstood, at a weekly meeting of the soldiers, and of those of their children who are of age to profit by it, in the regimental school-room, if, which would be far more desirable, they cannot be gathered together on a week-day in the church.

Having thus pointed out to you the Bible as the only book to learn and teach from, "Holy Scripture containing all things necessary to salvation, so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of the faith, or be thought requisite or necessary to salvation;" and "the Book of Common Prayer, and administration of the Sacraments, and other rites and ceremonies of the Church, according to the use of the United Church of England and Ireland," in which the Church has "rejected all such of the sundry alterations proposed unto her as were either of dangerous consequence (as secretly striking at some established doctrine or laudable practice of the Church of England, or indeed of the whole Catholic Church of Christ), or else of no consequence at all, but utterly frivolous and vain," as the only book out of which we may lawfully minister in the church and congregation which we may be appointed to serve; it only remains for me to refer to a subject which should be always

present to our mind, and always ready to rise to our tongue—salvation only through Christ, crucified for the sins of the whole world. Unless we have fully satisfied ourselves that Christ died for all, and that this doctrine is perfectly reconcilable, although we may be unable to define it logically, with His purchasing unto Himself, by that His precious blood-shedding, a peculiar people, zealous of good works, we have no moral right, however we may be lawfully called, to discharge the office of His ministry. I need not say that the general call of the Gentiles, to whom we belong, through faith in Christ, and the personal assurance of an effectual call by the testimony of a good conscience, and by the fruits of faith manifest in a consistently Christian life, are very distinct propositions; a distinction clearly seen throughout the Bible, and fully recognized in our seventeenth Article. "Unless we have the Spirit of Christ, we are none of His." We all know enough of ourselves to know whether we have that Spirit or not; and "so for curious and carnal persons lacking it, to have continually before their eyes the sentence of God's predestination, is a most dangerous downfall." (The Latin word, and a very important word it is, is *precipitium.*) The last paragraph of this mighty Article seems to me, however, if possible, more important still. "Furthermore, we must receive *God's promises* in such wise, as they be *generally* set forth to us in Holy Scripture;" here we recognize the *general* call and

the *universal* sacrifice; "and in *our doings*"—evidently opposed here to *God's promises*—"that will of God is to be followed which we have *expressly* declared unto us in the Word of God." In other words, we are to follow after "faith which worketh by love," and personal "holiness, without which no man shall see the Lord."

I have thrown out these suggestions for our most serious consideration, after prayer to the Holy Spirit for light and guidance; because I wish you, as I wish all our brethren, to stand quite free, if it be possible, from all taint of party. Do what we may, we cannot escape the imputation of it; and men will call us Arminians if we plead Christ's blood shed for all upon the cross; and Calvinists, if we openly recognize, as I do most fully and unhesitatingly, the authority of our seventeenth Article. And, alas! in either case our ministry will be somewhat impeded. That we may learn, by the teaching of the Holy Ghost, whether through evil report or through good report, to observe the like moderation on these awful subjects, as is observed by the Church of England, keeping the mean between the two extremes, on which some have made shipwreck of their faith, and many of their charity, is the prayer of one who heartily desires to make himself "a workman that needeth not to be ashamed, rightly dividing the word of truth," a profitable minister of Christ, and a faithful steward of the mysteries of God. Let us but keep to the doc-

trine of Christ crucified for the sins of the whole world, and salvation assured only to the faithful in Him, and we shall both teach and find the peace of God, which passeth all understanding.

Although my opinion respecting an unreserved and unqualified subscription and submission to all our Articles has been already declared publicly to the clergy of the diocese, it may be well to repeat my warning against any and every temptation to "*liberalise*" them in our own minds, so as to fit them to any preconceived notions which we may have imbibed, as we are all apt to do, from loose reading or from loose thinking. In the year 1772 a dignitary of the Church felt himself called upon by the circumstances of the times, thus to defend our Articles from a treasonable attempt to smooth away their literal meaning. The coincidence with the state of things in the present day is remarkable. "It is with pleasure and gratitude we reflect that the late unconstitutional attempts against the Articles of our religion have not succeeded; which could be made with no other intent, if we suppose the actors in them to have known what they were about, than to tear up the Establishment of this National Church, root and branch. No particular congregation of Christians can be formed or subsist without unity of opinion, in what they deem the essential points of faith. An *Establishment* without a test is an absurdity. Some test there must be; and the question is, whether that shall be retained which was formed by those

to whom we in a great measure owe the very existence of this Protestant Church, and who learned their religion from the Scriptures, making their appeal to them only for the truth of it; or whether another test shall be adopted, which will let into the Church (if any Church can be supposed to remain) the most dangerous and powerful enemies that true Scriptural Christianity ever had[1]?"

"There is nothing more dangerous," says Hooker, "than this licentious and deluding art, which changeth the meaning of words, and, as alchemy doth, or would do, the substance of metals, maketh of any thing what it listeth, and bringeth in the end all truth to nothing." "We write none other things unto you," says St. Paul, "than what you read or acknowledge; and I trust you shall acknowledge even to the end."

In the same spirit of frankness I will now offer a few remarks which grow out of what I have already said. It is almost needless to remind you, dear brethren, that in the land whither we have been sent forth to labour, we have no time to lose; and that we are especially called upon to be continually awake to our duties, or we shall be compelled to leave many of them undone.

In the faithful and punctual discharge of those duties, let not any of us be ashamed of being

[1] A Charge to the Clergy of the Archdeaconry of Worcester, by John Tottie, D.D., Archdeacon of Worcester. Sermons and Charges, p. 389.

called *evangelical.* It is the proudest title a clergyman can bear. Let us only take care that we are really evangelical teachers and followers of Christ and of Him alone. **Μόνον ἀξίως τοῦ εὐαγγελίου τοῦ Χριστοῦ πολιτεύεσθε.**

Let not any of us be alarmed by any party-name, as long as it is affixed to us unjustly[2]. We can scarcely avoid the popular application to us of some party-name, if we are faithful clergymen of the Church of England. Indeed, although we labour to the utmost to keep clear of party-spirit, we must be prepared to be thought and called party-men. The ill-informed will think us so, and the uncharitable will call us so; and a clergyman has, and cannot but have, large dealings with both classes.

Let us never be either ashamed or afraid of being called bigots. Men respect modern bigotry far more than modern liberalism, because though they think that he whom they call a bigot has too *much* religion (to use the ignorant and foolish language of the world), they are perfectly aware that the liberal in spiritual things has far too *little.*

Let us, however, be very sober and kindly affectioned in our language respecting others. Let

[2] I heartily subscribe to the truth of the following observation: "We believe that His sentence has gone forth against systems and parties; we do not believe that He has recalled the words, 'None who trusteth in me shall be confounded.'"—Maurice's Kingdom of Christ, vol. ii. p. 250.

us not arrogate to ourselves any title which asserts an exclusive claim to an interest in the Gospel covenant, nor deny to any fellow Christians any title by which Christians are ordinarily designated in the Bible. "Let every Christian man know," says Hooker, with his accustomed excellent sense as well as charity, "that in Christian equity he standeth bound so to think and speak of his brethren, as of men that have a measure in the fruit of holiness and a right unto the titles wherewith God, in token of special favour and mercy, vouchsafeth to honour His chosen servants. So we see the Apostles of our Saviour Christ do use every where the name of *saints;* so the prophet (Habakkuk) the name of *righteous.*"—Sermon II.

There is so much risk in the present day of being accused of saying what we do not mean, and likewise of being suspected of meaning more than we say, that I have endeavoured to speak on these subjects with the utmost plainness of speech; and I trust that you will recognize in my words an earnest desire to keep myself simply and solely to the Church of which I am a minister, as it is my fervent prayer that all its ministers may always do. Then, instead of unprofitable controversies and uncharitable surmisings, we should "have peace one with another;" a peace which our Church now feels to be so very necessary to the faithful fulfilment of its mission to lost souls.

If asked what I mean by the Church of England, I answer, that branch of the visible Church of Christ which was restored to our forefathers by the tender mercy of God at the Reformation, freed from all errors, not only in its "living and manner of ceremonies, but also in matters of faith; and in which the pure word of God has been preached, and the sacraments have been duly administered according to Christ's ordinances, in all those things that of necessity are requisite to the same," from that blessed time until now.

Most thankful do I feel to Him who watches over, and guards as well as guides His Church and people, that I have not the slightest reason to alter, my opinion, delivered in my last Charge, that any great progress of popery in this diocese is not to be reasonably apprehended; although of course we must always be ready to meet and resist that or any other troubler of the peace bequeathed to His Church by the author and finisher of our faith. Most dangerous error in doctrine, combined with a restless, and I fear I must say, an utterly unscrupulous spirit of proselytism in every quarter of the globe, whether professedly Christian, or avowedly heathen, must, however, be always a source of suspicion, if not of alarm. My conviction nevertheless is, that popery will never thrive in India. Thanks be to God, the Indian soil is most uncongenial to it.

To the missionary cause, however, I look upon

popery as a deadly thing; and I cannot believe—would that I could believe—that it brings *necessarily* one soul of its boasted thousands and tens of thousands of converts from heathenism really nearer to Christ than it found them. It found them and it leaves them, idolaters. They know of no justification but the mass, and no refuge but the Virgin Mary [3]. Bishop Jewell's language

[3] Most worthy of our best attention is the following splendid protest against Rome by Hooker.

"Wherein then do we disagree? We disagree about the nature of the very essence of the medicine whereby Christ cureth our disease; about the manner of applying it; about the number and the power of means, which God requireth in us for the effectual applying thereof to our souls' comfort. When they are required to show what the righteousness is whereby a Christian man is justified, they answer, that it is a divine spiritual quality, which quality received into the soul, doth first make it to be one of them who are born of God; and, secondly, endue it with power to bring forth such works, as they do that are born of Him; even as the soul of man being joined unto his body, doth first make him to be in the number of reasonable creatures, and secondly, enable him to perform the natural functions which are proper to his kind; that it maketh the soul gracious and amiable in the sight of God, in regard whereof it is termed grace; that it purgeth, purifieth, washeth out all the stains and pollutions of sin; that by it, through the merit of Christ, we are delivered, as from sin, so from eternal death and condemnation, the reward of sin. This grace they will have to be applied by infusion; to the end, that as the body is warm by the heat which is in the body, so the soul might be righteous by inherent grace, which grace they make capable of increase; as the body may be more and more warm, so the soul more and more justified, according as grace shall be augmented, the augmentation whereof is merited by good works, as good works are made meritorious by it. Wherefore the first receipt of grace is, in their divinity, the first justification, the increase thereof, the second justification.

is unquestionably the stern language of truth, with respect to the dealings of popery towards its heathen proselytes in India.

As grace may be increased by the merit of good works, so it may be diminished by the demerit of sins venial; it may be lost by mortal sin. Inasmuch, therefore, as it is needful in the one case to repair, in the other to recover the loss which is made, the infusion of grace hath her sundry after-meals, for which cause they make many ways to apply the infusion of grace. It is applied unto infants through baptism, without either faith or works, and in them it really taketh away original sin and the punishment due unto it; it is applied unto infidels and wicked men in their first justification through baptism, without works, yet not without faith; and it taketh away both sin, actual and original, together with all whatsoever punishment, eternal or temporal, thereby deserved. Unto such as have attained the first justification, that is to say, the first receipt of grace, it is applied further by good works to the increase of former grace, which is the second justification. If they work more and more, grace doth more and more increase, and they are more and more justified. To such as have diminished it by venial sins, it is applied by holy water, Ave Marias, crossings, papal salutations, and such like, which serve for reparations of grace decayed. To such as have lost it by mortal sin, it is applied by the sacrament (as they term it) of penance, which sacrament hath force to confer grace anew, yet in such sort, that being so conferred, it hath not altogether so much power as the first. For it only cleanseth out the stain or guilt of sin committed, and changeth the punishment eternal into a temporal satisfactory punishment; here, if time do serve, if not, hereafter to be endured, except it be either lightened by masses, works of charity, pilgrimage, fasts, and such like; or else shortened by pardon for term, or by plenary pardon quite removed and taken away. This is the mystery of the man of sin. This maze the Church of Rome doth cause her followers to tread, when they ask her the way of justification."—Hooker, Sermon II. Vol. iii. p. 487. Ed. Oxon.

And is not this "another Gospel?" From all false doctrine, good Lord, deliver us!

"They have torn from the people the Holy Communion; the Word of God, from which all true comfort could only be expected; the true worship of God; the right use of the sacraments and prayers of the Church; and they have given them, to please themselves withal, in the mean time, of their own pure invention, consecrated salts, waters, oils, spittle, palms, bulls, jubilees, indulgences, crosses, censings, and an infinite number of ceremonies; and as Plautus calls others of the like nature, *ludos ludificabiles*, shows and pageants that are very diverting, and good for nothing else. In these things they have made all religion to consist; and they have taught the people, that by these things God is rightly appeased, and that by these things devils are put to flight, and the consciences of men quieted and confirmed."—Chap. v.

I have said, nevertheless, that I do not fear the progress of Rome in India. I do, however, fear its progress in England; and we know but too well what efforts it is making to obtain the mastery in some of our colonies[4].

Many have doubtless read with much interest the recently published statement of the Rev. William Palmer, but none who really love our Church could read it without alarm. So far as the suspicion of semi-popery within our Church

[4] **Witness the noble protest against the usurpations of Rome in his diocese by the Lord Bishop of Australia.**

is a mere panic, it will, like other popular delusions, subside; pushed aside, most probably, by "some new thing;" but so far as it is founded on fact, it will stand. Now it unhappily cannot be denied that some clergymen have given just cause for fear, that they yearn after *Romanisms*, if not after Rome. I speak not at present of words, or even of actions, both of which, indeed, are liable to misconstruction; but of publications, the drift of which can scarcely be misunderstood.

I frankly avow that I know no religious opinions, however extravagant, so dangerous to the soul as some of those which it is now so industriously endeavoured to establish as the genuine old teaching of the Church of England, and which bear as much resemblance to its real doctrines as the shadow to the substance.

The opinions to which I now refer, do not, in my judgment, grow from Christ; they have no connexion with the true vine, but are of another Gospel, the planting of men. It requires, indeed, no depth of theological learning or spiritual acumen to detect their unsoundness. The Bible in the hands of the most illiterate man, who from a child has known the Holy Scriptures, acts upon them like the touch of Ithuriel's spear.

These observations have been forced upon my mind by the cursory perusal of a publication called "The Lives of English Saints," which came accidentally into my possession. Were it not notorious that this work is associated nominally with the

Church of England, it would be impossible not to conclude that it had been conceived in some popish convent; and that it is an unwholesome importation from Italy, and not of native growth in England.

And this publication, and such as this, are now most actively circulated, as wholesome food for the religious youth of England!

The injunction of the Holy Spirit to each of Christ's ministers is, "Feed the flock of God which is among you" *Feed* them; do not pamper them with luxuries. I have seen several specimens of these foreign dainties, which some would pass off upon the Church of England as native growth, and have therefore some acquaintance with some of these περίεργα, which savour far more of the "sorceries" by which so "many nations have been deceived," than of the simple truth as it is in Christ Jesus. There can be but one feeling respecting them throughout the loyal-hearted portion—infinitely the largest portion, thanks be to God!—of the Church of England. Would that their editors, if they are indeed still in communion with our Church, would enquire of their consciences, whether such publications can by any possible accident do any good. May they not, on the contrary, lead to much harm? Is *any* thing gained by them to any cause, but the cause of Rome?

It is impossible for us not to consider with feelings of deep anxiety, as to how far that cause

is likely to gain worldly strength from circumstances beyond our control. Still as they *are* beyond our control, we need not harass our minds by speculations on the result of any such political arrangements. With respect to all matters which excite a temporary alarm for the welfare of the Church of Christ, His truly faithful minister, Archbishop Leighton, gives us this excellent advice: "Learn to put a right construction on all God's dealings with His Church and with thy soul. With regard to His Church, there may be a time wherein thou shalt see it not only tossed, but, to thy thinking, covered and swallowed up with tears; but wait a little, it shall arrive safe. This is a common stumbling-stone, but walk by the light of the word, and the eye of faith looking on it, and thou shalt pass by and not stumble at it. The Church mourns, and Babylon sings—sits as a queen; but for how long? She shall come down and sit in the dust; and Sion shall be glorious, and put on her beautiful garments, while Babylon shall not look for another revolution to raise her again: no, she shall never rise. 'And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all[5].'"

"Be not hasty," continues the good archbishop; "take God's work together, and do not

[5] Rev. xviii. 21.

judge of it by parcels. It is indeed all wisdom and righteousness; but we shall best discern the beauty of it, when we look on it in the frame, when it shall be fully completed and finished, and our eyes enlightened to take a fuller and clearer view of it than we can have here. Oh, what wonder, what endless wondering will it then command[6]!"

We are happily removed from any active share in the politics of this world, and consequently from all political responsibility. A very heavy responsibility is, however, imposed upon us, as ministers of Christ, to crush error, by exalting truth; to resist popery, by doing our utmost to advance the Gospel. Whether or not, then, it may eventually be in any degree imposed upon our social position, (and it is not for us to draw the line between political expediency and political necessity,) our *Church* was completely set free from it at the Reformation; and as long as we remain true to our Church, there is not the slightest fear of its being ever again in bondage to popery, the deadly enemy of the liberty of the Gospel. And yet this entire subservience of the whole Church to Rome is insidiously alluded to in many passages of the "Lives of English Saints," and of similar publications, as a thing of course; as not only true in fact, but right, and in accordance with the law of Christ.

[6] Archbishop Leighton's Commentary on St. Peter iv. 17.

But if I do not dread the increase of popery here among the laity, I greatly fear here and every where the slightest suspicion, *if reasonably founded*, of any leaning towards any of its numerous unscriptural peculiarities on the part of the Clergy. If asked what I mean by a just ground of suspicion, I answer, ill-considered language about ceremonies and ecclesiastical usages not enjoined by the Church, or which have been tacitly permitted by the Church to fall into disuse, as though the Church absolutely needed them for the fulfilment of her evangelical mission; *unseasonable* disputes about a Rubric or a Canon, as if, in opposition to plain fact and to the 34th Article, rubrics and canons were to be found in the Bible, and were therefore immutable decrees of God; and above all, I mean the dwelling *too much on the Church, and therefore too little on Christ.*

The clergyman who *justly* lays himself open to the imputation of insisting too strongly or too often on formal observances, gives to others what to them seems a legitimate right to connect such language with popish tendencies, from which he *may* be altogether free. A wise clergyman, on the contrary, bears in mind that a thing of secondary importance in religion, as in every thing else, cannot change its nature and become of first importance; and that it is, therefore, a waste of words and of time, for both of which he is accountable, to endeavour to give it an elevation which

does not belong to it, even if any good could be effected by doing so. He remembers the Apostolic injunction, that "all things are to be done," not only *decently*, but "*in order*;" and he fears to provoke *disorder* by dwelling too frequently or too emphatically upon any secondary thing. Christ is to him all in all; and, therefore, always first in his prayers, in his preaching, in his conversation, and in his heart, where no place is left for the undue exaltation of any other object, or thought, or hope, or fear, because he never forgets that "the letter killeth, but the Spirit giveth life."

In *properly* and *seasonably* advocating minor points of Church discipline,—which it is unquestionably our duty to do when we find their neglect impede or weaken our ministry,—we must, however, be prepared, in these days of unhappy agitation, for even unreasonable opposition from even reasonable men. But this we shall appease and overcome, sooner or later, if our doctrine be really evangelical, and our lives consistently and manifestly holy, and in every respect, so far as it is possible for miserable sinners like ourselves to render them, such, as become the ministers of the Gospel we preach. And as for "unreasonable men," we must patiently submit to be "vexed," whilst we must pray to "be delivered" from them. St. Paul experienced their hostility; and as we must not hope to fare better than he, we must have recourse in our troubles to his remedy,—prayer

for them and for ourselves; and we must then commit our cause to Him that judgeth righteously.

Seasonably as well as wisely does the Apostle exhort us, on these and such like matters, to "let our moderation be known unto all men." Instead of contending with them about such points as I have referred to, let us rather adopt his sage advice, and "be careful for nothing;" that is, let us not be over-anxious, or "cumbered with much serving," with respect to any thing but "the one thing needful;" "but in every thing by prayer and supplication with thanksgiving, let our requests be made known unto God;" and then, as the necessary consequence of following this advice, "the peace of God which passeth all understanding, shall keep our hearts and minds through Christ Jesus." Even if we have a taste for such controversies, we have no time to indulge in them. "The Lord is at hand." Moreover, they do not come within the direct scope of the stewardship of the ordinary ministers of Christ, who have other business, "their own business to do," and are bound therefore to "study to be quiet." The Archbishop of Canterbury speaks on this subject with the loving wisdom of a father to his children. In his Grace's last Charge he says most truly, "It is difficult to name any period of the Church which has not felt the pernicious influence of the spirit of party, introducing contention and strife, where all should be peace and love. It is fre-

quently the misfortune of young men to take up notions on trust, which, if duly examined, might not be approved by their maturer judgment, but which, having been hastily adopted, form part of their creed, without further inquiry; and men of ardent minds, at all ages, are often betrayed by what they sincerely believe to be honest zeal for the truth, into forgetfulness of the obligations of charity. For these and similar infirmities, though allowance must in reason be made, we know from experience that they may be the occasion of incalculable evil. This, indeed, is our vulnerable point. Contentions, in whatever cause they originate, are injurious in effect, and ruinous in tendency, to the Church. They are more particularly to be lamented at present, when knowledge and zeal are so generally diffused among the clergy, when multitudes are willing to lend their assistance in the furtherance of all good works, when more than is easily imagined may be gained by concurrent exertion, or lost by want of unanimity [7]."

His Grace concludes this Charge with words of encouragement particularly welcome in these days, and which, what is called "the pressure from without," and still more the unhappy diversity of opinion on many ecclesiastical subjects among the clergy themselves, will peculiarly commend to every diocese, as the words of him who, under its great Head, has presided over the Church of

[7] Archbishop of Canterbury's Charge of 1844, pp. 26, 27.

England for seventeen years, embracing one of the most eventful periods of its warfare here upon earth.

"Under whatever disadvantages we may labour, we need not despair of overcoming them, whilst we are assured of the aid of the great Lord of creation to the ministers who are faithful in His service. And what can be more pleasing to Him than to behold the sanctifying influence of His Spirit diffused through the Church by the labours of her ministers, preparing the young by good education to act their parts in life, directing their steps as they advance in years, and sustaining them with the consolation of hope under the burden of old age? Our Church would then approach, as nearly as is consistent with human infirmity, to that blessed state of perfection which is reserved for the time when the Church, now militant on earth, having finished her warfare, shall be glorified in heaven. The return of all separatists to the bosom of our Church, the restoration of union amongst all Christian Churches, may seem, humanly speaking, impossible. But, shall we limit Omnipotence? Can we think that the God who brought order and light out of confusion and darkness, and wrought on the hearts of the heathen to receive the doctrine of the cross, and who has thus long protected His Church against the malice or frailty of man, is unable to tranquillize the passions of the Christian world, and still the commotions which impair the efficiency of the Church, and obscure

her glory? It is for us to set the example of preparing the way for a change so pregnant with blessings, by merging all strife and dissension among ourselves in such entire devotion to our duties, as to produce a hearty concurrence in doing the work of our Lord, and to leave no avenue open for the entrance of contention and discord[8]."

That we may all be made instrumental, under God's providence, in the bringing about of this blessed state of things, let a man always so account of us, dear brethren, as the ministers of Christ, and stewards of the mysteries of God; as engaged in, because consecrated to, that work which leaves us neither time nor inclination for any other object. The fulfilment of this ministry and stewardship is altogether inconsistent with the indulgence of the spirit of party; because party spirit unavoidably makes a man the minister of a system, in the devising of which (unless, indeed, it be altogether of his own invention) some of his fellow-men have had a share; and the steward of peculiar views, founded upon, or inferred from, particular passages of the Bible, rather than built upon the whole counsel of God which the Bible develops. At the same time, we must be prepared for some diversities of opinion within the household of faith, and both learn and rejoice to deal with them in the spirit of charity.

[8] Archbishop of Canterbury's Charge, 1844, pp. 44—46.

In estimating the opinions of others with reference to the religious questions by which society in England and in her colonies is now so much agitated[9], let us always make due allowance for

[9] Although by no means an alarmist, I cannot but feel the force of the following observations, which I will venture to commend to the reverend clergy of this diocese, as showing the necessity which is laid upon us to exhort our people to adhere simply and exclusively to the "old paths," and to point out to them the danger, often the greater, because partially concealed, of *any* innovations on the faith once delivered to the saints.

"Though England has, through the infinite mercy of God, been comparatively unvisited by the scourges which have so terribly afflicted the nations of the Continent, and though open infidelity has been always met, confronted, and subdued by the energy of religious zeal, it cannot but inspire alarm to behold the wide dissemination of principles which tend, by a very short descent, to the overthrow of all faith. Such appears to be the character of that most erroneous notion, that sincerity is the only test of religion, so that he who persuades himself that he is right in his faith, believes all that is necessary for his salvation; for if this be true, it cannot be necessary to believe any particular doctrine of Christianity; it cannot be necessary to prefer Christ to Mahomet; and belief in Christ cannot be (as the Gospel says it is) the condition on which men shall be saved. How true it is, the evil one clothes himself as an angel of light! In the last century, infidelity appeared under the specious garb of philosophy and freedom of thought; it is now insinuating itself under the disguise of charity, kindness, and liberality. All modes of faith are treated with impartiality, all are regarded as equally true; and the hour may be at hand, when the necessary conclusion will be drawn, that they are all equally false. There is much in the spirit of the age to threaten such lamentable results; a spirit of insatiable inquiry, not always accompanied by modesty or patience; a thirst for novelty, a superficial information, the adoration of intellect and of knowledge, and the exclusive devotion of men to sciences which relate to merely material objects. All

the circumstances under which, in all probability, those opinions have been taken up. But if, unhappily, the laity should detect in any of the clergy a lukewarmness in the discharge of their duties, or a worldly or a quarrelsome spirit, or a love of money, or a pride of place, or a taste for light and unbecoming amusements, or any thing which the good sense of mankind has always considered inconsistent with the character of a minister of the Gospel; it is but too natural, however false may be the reasoning, to transfer to the Church itself some part of the odium which most justly cleaves to such a clergyman. Few men reason, but almost all act upon impulse; and the feelings of every mind, whether awakened or dead to the truth of the Gospel, will always be against a clergyman who neglects his duty, or gives fair ground for presuming that he looks upon his office as a mere profession, a calling whereby he gets his bread. The general tone of British society is "very jealous for the Lord God of Hosts;" and it will not tolerate in a clergyman the slightest approach to worldliness. If we have a just claim upon its esteem, it can only be "for our work's sake;" and ours is a work of every day and hour in the year. We must never let the laity forget that we are fishers for men, watchers for souls.

combine to show the danger to which belief is exposed, and to warn the Church of God that renewed watchfulness, and humility, and zeal, are more than ever imperatively called for."—Palmer's Ecclesiastical History, pp. 330, 331.

The presence of a faithful minister of Christ is always felt, and inwardly acknowledged, in whatever society he may find himself; not, indeed, as a hinderer of innocent cheerfulness, but as a sanctifier of it. Wherever he is, he is an ambassador for Christ, the bodily as well as spiritual representative of the religion of the cross. I would earnestly recommend my reverend brethren never to allow this fact to be forgotten. Others will remember it if we never forget it; but will readily forget if we cease to remember it. May I then be permitted to urge upon you, in whatever private social circle you may find yourselves, if you have reason to think that there is a *chance* of the proposition being kindly received, the propriety, or I should rather say the duty, of suggesting the comfort of concluding the evening with an exposition of Scripture, and with social prayer? I know from happy experience, that we shall very seldom find such a suggestion received unkindly, because all respect the clergyman who shows that he respects himself, and is therefore equally Christ's minister, and their servant for Christ's sake, in a house, as in a church. I need scarcely add, that even the most thoughtless and worldly-minded demand from a clergyman that self-respect and reverence for his office and character, which make him "set a watch before his mouth, and keep the door of his lips," when tempted to enter too freely into even the innocent relaxations of society. There is an essential difference, and one which always makes itself

felt and recognized, between cheerfulness and levity. The first always arises from a heart at peace, whilst the second is often the offspring of worldliness and indifference to appearances. "Let no man despise thee," is the very sensible advice of the Apostle to his "own son after the common faith;" advice, which, if St. Paul felt it necessary to give to Titus, ought to be continually borne in mind by every minister of Christ.

This calm and simple self-possession is, however, altogether opposed to a chilling and forbidding repulsiveness of language or of manner, as contrary to the real spirit of Christianity, as it is to the example of Christ and His Apostles, and of their first converts, who "were of one heart and one soul," and who, like ourselves, were especially enjoined to "be kindly affectioned one to another with brotherly love."

But at all times, and in all places, the charge of the Holy Spirit, delivered to us through the Apostles Paul and Peter, should be present to our minds: "Let your speech be alway with grace, seasoned with salt;" "If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth." There is something characteristic of the faithful clergyman, and readily appreciated by others, altogether opposed to any affectation of peculiarity, and simply indicative of the continual growth of grace within the heart, which always *seasons* his words and deportment, whether in the house of

God or in private society, and always convinces men that he is *in earnest.*

And this faithfulness and continual recollection of what is due from ourselves to our office, is peculiarly requisite in India, where the Church has no ancient associations in its favour to fall back upon, no venerable and venerated old churches, no fixed parochial congregations, no ancestral graves. —All here is new that is connected with religion and its ministerial services. Our very flocks are migratory; and whilst we labour, as is our bounden duty, to "stablish, strengthen, and settle" here the Church of England, it is evident that this can only be done slowly, considerately, patiently, and lovingly. "Precept must be upon precept, precept upon precept, line upon line, line upon line; here a little, and there a little;" if we would grave it in the heart of Anglo-Indian society. Let us not, then, attempt to *force* anything. "In quietness and in confidence shall be our strength;" "and the work of righteousness shall be peace, and the effect of righteousness, quietness and assurance for ever."

Christ has promised peace to His Church, although that peace is to be accompanied by worldly tribulations. I am not, therefore, alarmed. The present excitement will subside; I believe it to be already subsiding. I am sure that the best men among us, to whatever party they may be supposed to belong, are heartily weary of it. Only let us have faith, the "faith which worketh by

love;" and let the laity see and *feel* that we are deeply in earnest, and resolutely fixed to do our duty, not in accordance with the fashion of a day, but on the principle of unswerving fidelity to our trust, the *cure of souls*, and we shall daily "wax riper and stronger in our ministry," and be accounted of by our congregations "as the ministers of Christ, and stewards of the mysteries of God."

The student of ecclesiastical history is well aware, that the Church of Christ has thrown out, from time to time, unhealthy excrescences under the stimulus of unhealthy excitement; but it has always thrown them off, when the excitement has passed away, because the gates of hell cannot prevail against it, and His Church must endure unto the end. If ours be a fruit-bearing branch of His Church, it will never fail. The proof that our Church is a fruit-bearing branch of the Holy Catholic and Apostolic Church of Christ, will be manifested by its fidelity to Him. "Be thou faithful," said Christ unto the angel of the Church in Smyrna, "be thou faithful unto death, and I will give thee a crown of life." Where is the Church of Smyrna now? The gates of hell have prevailed against it. It was unfaithful, and is dead.

In many cases, however, the imputation of unfaithfulness to Christ arises from a misapprehension of each other's meaning. We are all apt to be incautious in the use of words, until departing from their legitimate signification, they assume

immoveably in our minds the place of the idea which we have permitted them to simulate. I need scarcely say how very common is this loose habit of speaking in the present day. The term "high Churchman" brings before many imaginations the impersonation of a more than semi-Romanist; whilst by the term a "low Churchman," many who use the expression intend to designate one who is almost a traitor to the Church to which he professes to belong. Take again the words "Catholic" and "Evangelical." The first is as sectarian a term in the estimation of one party within the Church of England, as the last is in the estimation of the other party. Both terms are, unhappily, become party-badges, whereas both ought to be equally predicable, in their legitimate sense, of every minister of our Church. I heartily wish, however, that, under existing circumstances, these and all similar terms were blotted out of our ecclesiastical vocabulary. They serve but to feed party-spirit; and the unhappy consequence of their adoption by, and application to, any of our clergy, is, that mutual suspicion usurps the place of mutual confidence, or at the least mutual forbearance, and a kindly construction of each other's conduct; and the world remains as it was, and many souls are left to perish. What a responsibility, then, is implied in the term, "ministers of Christ, and stewards of the mysteries of God!" In order, by the help and guidance of the Holy Spirit, to be sufficient to that responsibility, those words

of St. Paul, "the manifestation of the Spirit is given to every man to *profit* withal," should always be borne in mind by a clergyman; and more especially in India, where opportunities of being thus profitable to others, if neglected when offered, may never occur again throughout the whole course of his ministry. Into whatever society in this country a clergyman enters, he should so conduct himself, that it may be said of him at his departure by those whom he quits, "It is good for us that he has been here; he has left some token for good behind him." I am persuaded that the evangelization of Anglo-Indian society may be carried on surely, and even rapidly, by our clergy, if they will *thus* preach the Gospel from house to house; whilst if any of us be content to limit our ministrations to the reading-desk, the pulpit, and the communion-table, it will continue to make but a slow and uncertain progress.

And now, dear brethren, being about to depart from you for a season, I ask your forgiveness, not in mere words, but, to use a favourite word of Archbishop Leighton, in "heart-humble" sincerity, if I have ever offended any of you. The bishop's office in India is one of peculiar difficulty, of which, as is well known to you all, I have had my share. I can say, however, that during the seven years I have been permitted to pass among you, as I have never wilfully preached anything contrary to "the mind of Christ" revealed in the Bible, so have I never wilfully given any advice or decision, as your

bishop, contrary to what I conscientiously believe to be the mind of our Apostolical Church, as defined in its authoritative expositions. I have kept, and hope always to keep, to the Church as it is; and I most earnestly entreat you to continue to do the same. He that departs from the Church in heart and in spirit, however he may maintain nominally his connexion with it, and allies himself with any party, or identifies himself with any principles which the Church has formally and authoritatively repudiated, is a betrayer of the trust undertaken by him at his ordination. I shall come to you again, "if the Lord will;" and whilst absent from you in the body, I shall be with you in the spirit, and let me "joy in hearing of your order, and the stedfastness of your faith in Christ;" and may God grant that you may have the same joy in me. "Only let your conversation be as it becometh the Gospel of Christ; that, whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the Gospel."

During my absence, however, I shall correspond with you as regularly and freely, and shall administer the affairs of the diocese with the same interest and punctuality as on former occasions, when absent on my triennial visitation of Ceylon.

To one portion of my reverend brethren, who have hitherto been confided to my superintendence as their diocesan, I must, however, now bid a final

farewell. It has pleased Her Majesty to constitute the island of Ceylon, which has hitherto formed a part of the vast diocese of Madras, into a bishop's see, to my great relief, who have long felt the burden far heavier than I could bear, as I have long been most painfully aware of the difference to its clergy between a resident bishop and a far distant referee; a difference almost as great as that of a father in the midst of his children, and an accredited but unavoidably far removed guardian to those children. During the seven years that I have been officially connected with that island, which I am most thankful to be now able to call the diocese of Colombo, I have experienced from all its clergy a respect and confiding love which have won my lasting gratitude; and in seeing its ecclesiastical supervision transferred from myself to the present Lord Bishop of Colombo, I have the comfort of feeling assured that it is now committed to one who, with an equal desire with myself to advance there the Gospel of Christ, will possess innumerable opportunities for doing it, from which I was necessarily excluded; as, doubtless, an ability to do it, to which, it may well be, I was very insufficient.

Finally, dear brethren, and to sum up, in those words of the Holy Ghost with which I commenced it, the argument which I have endeavoured to maintain throughout this charge, whatever may be our rank or position in the Christian Church in India, and under whatever circumstances we may

be called upon by our great Head to do here the work of an evangelist, "let a man so account of us, as the ministers of Christ, and stewards of the mysteries of God." And let each of us in particular ever bear in mind, and ever act upon the principle, that "it is required of stewards that a man be found faithful" to his charge, his Church, and above all, to his Master and only Saviour, the Lord Jesus Christ.

"Peace be to the brethren, and love with faith, from God the Father, and the Lord Jesus Christ. Grace be with all them that love our Lord Jesus Christ in sincerity. Amen."

APPENDIX A.

FOR THE GUIDANCE OF THE COURT OF DIRECTORS OF THE EAST INDIA COMPANY.

Your opinion is requested,

1. Whether marriages solemnized in the British possessions in India, between British subjects, by persons not in holy orders, and not within the provisions of the statutes 58 Geo. III. cap. 84, and 4 Geo. IV. cap. 91, above cited, are valid and effectual for all or any and what purposes?

2. Whether if such marriages be not valid for all intents and purposes, it is competent to the Governor General of India in Council under the powers given by the 3rd and 4th William IV. cap. 85, sec. 43, to pass an Act which shall have the effect of giving them such validity, and that either prospectively only or retrospectively?

3. Whether in accordance with the recommendation contained in the opinion of the late Sir Arthur Piggott, hereinbefore quoted, it will be desirable to endeavour to obtain some legislative promission to remove all doubts, and to quiet the

questions, hereinbefore adverted to, by declaring that the presence and intervention of a priest in holy orders at the contract of marriage were not, and for the future are not essential to the validity of any marriage in any of the British possessions in the East Indies for any purpose whatever? Or whether it will be expedient to adopt any other, and what course, with a view to the quieting the doubts as to the past, and settling the question for the future?

1. We are of opinion, that marriages solemnized in the British possessions in India by persons not in holy orders, and not within the provisions of 58 Geo. III. cap. 84, and 4 Geo. IV. cap. 91, are not valid marriages, for many of the most important civil purposes; and we concur in the opinion set forth in this case, given in 1818, by many of the most eminent lawyers in every branch of English law in consultation on this subject. In this opinion the purposes for which such marriages would be ineffectual or of doubtful validity are specified, which it is unnecessary therefore to repeat.

The doctrine, indeed, that marriages may be good for some purposes though not good for all, is very difficult to comprehend, and it is explained by a learned modern author[1], to mean this, that

[1] Jacob's Roper, on the law of Husband and Wife, vol. ii. Addenda, pp. 474, 481, &c.

such marriages as those under consideration are in themselves invalid, and must so be found upon the point of legality directly raised; but that in certain forms of proceedings by particular parties for particular purposes, and by the rules of evidence applicable to such forms of proceedings, inferences and presumptions may be admitted to give the effect of marriage even contrary to the *fact* of *legal* marriage, where strict legal marriage was not required to be proved. Perhaps, therefore, the more correct doctrine is, that such marriages are not in themselves valid for any purpose as marriages in the ecclesiastical courts (which the courts of common law follow, where the ecclesiastical courts decide directly on the point of lawful marriage, independently of statute), though under the old law, till altered by Act of parliament, this constituted a *precontract*, by which a subsequent marriage might have been declared void.

2. We are of opinion, that by the powers of legislation conferred by 3 and 4 William IV. cap. 8, sec. 43, the Council of India is competent to pass an Act or regulation to render marriages in any form prescribed valid in the British possessions in India, and consequently every where, for the future. We have doubts, however, whether an *ex post facto* law, made by a local and limited legislature, though operative within its own limits, would be effectual to supersede the rights of third

parties in England; for instance, in a dispute with one whose legitimacy might depend upon a marriage illegal at the time, and legalized only by such *ex post facto* law. As much ground of doubt and litigation might still remain, we think that an Act of the imperial parliament would be the most effectual for quieting all doubt and uncertainty respecting the past marriages in question, if the circumstances are deemed such as to call for its interference.

3. We do not think it necessary or expedient by any legislative act to declare, as in this query suggested. It will be sufficient, if it is thought proper to legislate at all, to proceed as the imperial parliament and several of the colonial legislatures have done, to enact affirmatively in what form and under what cautions marriages shall be contracted and solemnized. The Newfoundland Act, 5 Geo. IV. cap. 68, referred to, and the English Marriage Act, 6 and 7 William IV. cap. 85, contain useful precedents for compiling a new marriage code, adapting, of course, the provisions to the state of society in India. It might be proper also to provide suitable penalties to be inflicted on persons not authorized by the act or regulation presuming to celebrate marriages. We may add, however, that the subject of marriage being of universal concern, seems more proper for imperial than local legislation, and it would not be advisable for a local and limited legislature to enter

upon it without great consideration and urgent necessity.

(Signed) J. DODSON.
„ J. CAMPBELL.
Doctors' Commons, „ THOS. WILDE.
26th Nov. 1840. „ R. SPANKIE.

(True Copy)

(Signed) T. DEALTRY,
Archdeacon of Calcutta.

APPENDIX B.

As an evidence of the increasing interest that is felt on the subject of religion among the English and East India community in this neighbourhood, may be mentioned the erection, within the last twelve months, of two district churches; one at the Residency, and the other at Bolarum.

In both instances the principal part of the funds for building has been subscribed by the inhabitants residing on the spot, and the officers of the Nizam's service; and when it is considered that one of the churches cost upwards of five thousand rupees, and the other ten or twelve thousand, it will be seen that many individuals must have contributed largely to this good object.

The church at the Residency is particularly indebted to the kind encouragement and assistance of Major-General Fraser, (the Resident,) by whose influence both churches have been built with the sanction of the supreme government, and with the concurrence of that of H. H. the Nizam. Of the general's very liberal donations your lordship is already aware.

The building is a very substantial one (with Grecian windows), calculated to accommodate about one hundred and twenty or one hundred and thirty persons. It is neatly, I might say, elegantly fitted up, and was opened for public worship in September last, from which time there has been divine service regularly every second Sunday, which is as often as the chaplains are able to visit, there being three full services on Sunday at the church. The advantage of a place of worship on the spot is obvious, and I am happy to say is duly appreciated by those for whose benefit it was designed; the more so, as owing to the distance of the mother church at this station, many families had been unavoidably left destitute of the means of grace; not to speak of the difficulty of obtaining seats, since the church here is capable of containing not quite half the number of European soldiers who are under our spiritual charge. I may add, that the Residency church was built in less than six months, chiefly through the assiduous attention and zeal of Mr. Wray, the postmaster.

At Bolarum (where the community consists principally of the officers and subordinates connected with the Nizam's service), the church (now nearly finished) is on a larger scale, in the Gothic order, and ornamented with a handsome tower, which has a very striking effect as it is seen rising above the trees at the distance of two or three miles on the road from Secunderabad. It reminds one of some picturesque village church in England, and revives many delightful associations of our happy home and country.

> "These temples of His grace,
> How beautiful they stand!
> The honours of our native place,
> The *bulwarks* of our land."

The interior of the building is distinguished by the roof being ingeniously sustained without the aid of a single pillar, a circumstance which (so far as I am aware) renders the church *unique* in this part of India, and gives an air of boldness and elegance to the architecture, which forcibly strikes the observer. There will be room for from one hundred and fifty to two hundred persons.

The undertaking was commenced, in dependence on a Divine blessing, with the kind co-operation of Brigadier Tomkyns, who, besides his own liberal contributions, has used every exertion to raise the necessary funds for the purpose. Nor has he stood alone in this respect: Captain Fitz-Gerald, of the same station, has taken the liveliest

interest in the work, given the energies of his mind to the plan, and exercised a constant superintendence of the execution of it. All this in addition to his pecuniary assistance, which has been very considerable.

I am sure your lordship will unite with me in feelings of humble thankfulness to Almighty God, that He has been pleased, of His infinite goodness, to put it into the hearts of His servants thus to build houses to His name in the heart of a country which is one of the strongholds of Mahommedanism and heathen idolatry; so that, surrounded with the mosque and the pagoda, may now be seen lifting up its sacred head the temple of the one living and true God, a standing monument of the everlasting Gospel. May the eyes of the Lord be continually toward the place where He hath set His name, and make that name known among the people who are "now sitting in darkness and the shadow of death," that with one heart and one mouth they may yet join the heavenly host in singing the Redeemer's praise, and saying, "Glory to God in the highest, and on earth peace, good will toward men."

This account of the new churches in his district was supplied to me, at my request, by the Rev. G. H. Evans, the exemplary chaplain of Secunderabad.

A MISSIONARY CHARGE,

DELIVERED IN THE

CHURCH OF THE HOLY TRINITY, AT PALAMCOTTA,

SEPTEMBER XXIX, MDCCCXLV,

BY THE RIGHT REV.

GEORGE TREVOR SPENCER, D.D.

LORD BISHOP OF MADRAS.

Tinnevelly, Nov. 5th, 1845.

May it please your Lordship,

We, the Clergy of Tinnevelly, who had the pleasure of hearing your Lordship's Missionary Charge, beg that we may be allowed the additional pleasure and benefit of possessing it in a printed form, as a memento of the kind and affectionate interest in the welfare of the missions your Lordship has always evinced. It was our impression that your Lordship's Charge would, as a matter of course, be published, which will account for our omitting to make this request before your Lordship left Tinnevelly.

We beg to subscribe ourselves,

Your Lordship's

Most affectionate and faithful servants,

THOS. G. BARENBRUCK.	EDW. DENT.
J. K. BEST.	EDW. NEWMAN.
AUG. F. CŒMMERER.	G. PETTITT.
R. CALDWELL.	G. M. POPE.
JOHN DEWASAGAGUM.	E. SARGENT.
GEO. HEYNE.	P. SCHAFFTER.
STEPHEN HOBBS.	J. THOMAS.
SEPT. HOBBS.	J. S. TUCKER.

THIS CHARGE

IS RESPECTFULLY DEDICATED

TO THE

REV. THE MISSIONARY CLERGY

OF THIS DIOCESE,

BY THEIR AFFECTIONATE FELLOW-SERVANT IN CHRIST,

G. T. MADRAS.

A

CHARGE,

&c.

REVEREND AND DEAR BRETHREN,

"I HAVE no greater joy," says St. John, in that spirit of love as well as of a sound mind by which all his writings are so conspicuously characterized, —"I have no greater joy than to hear that my children walk in truth." It is with similar feelings that I have watched the labours of Christ's missionaries in this province during the period, now nearly five years, which has intervened since I was last among you. It is well known to you how often I have anxiously desired and attempted to renew a visit from which I then derived so much comfort; but other duties, the continued demand upon my time and presence by the other portions of this vast diocese, have prevented me hitherto from accomplishing it. I can say, however, with perfect truth, that although hindered from joining

personally in your labours, from rejoicing personally with you in the success with which from time to time those labours have been blessed, and from sharing personally in your disappointments when your hopes have been from time to time partially clouded, my heart has never been far from you. I love the missionary cause. In the midst of many trials, with some of which you are acquainted, although you are happily kept in ignorance, by your peculiar position in Christ's vineyard, of the extent, if not of the very existence, of many others, I continually turn with joy and thankfulness to the contemplation of really and truly missionary labour and missionary labourers; to the work of winning souls from the deepest darkness to the only true light; and to workmen who are both willing and able to give up their whole heart continually to this one object.

I am not here, however, to pronounce an empty panegyric upon my brethren, or to endeavour to attract by it an ephemeral reputation to our Tinnevelly missions; but to investigate calmly and searchingly into the condition and prospects of these missions, and then to report the truth to the noble societies by which they are maintained, and to all our friends in England, the whole Church to which we belong, who now look to Tinnevelly with trembling hope, as to the great seed-bed of Indian evangelization. If, then, I am enabled—and I most humbly and heartily thank God that I am so—to declare of my missionary brethren that they are

walking in truth, and of a large portion of their respective flocks that they have either learned, or are unquestionably learning, to walk in truth, great, doubtless, will be the joy in every heart which loves Christ, and the countless souls in India which He died to save.

My remarks to you will not, however, be limited to the affairs of this province, as I propose to address myself on the present occasion to all our fellow-missionaries, as well as to those whom I have now the happiness to see before me.

If it be a source of regret to miss the presence of two of my reverend brethren[1], I am delighted to find our missionary army so largely increased since my last visitation. Eighteen clergymen are now in the missionary field of Tinnevelly, and I have reason to hope that this number will shortly receive some addition. In fact, as I have declared repeatedly and emphatically to both societies, the quantity and quality of the harvest now depends, under God's blessing and grace, on the number of workmen, always presuming, that none but men really desirous and really fit to bear the burden and heat of the day will offer themselves for missionary employment in India.

[1] The Rev. C. Blackman returned to England, and the Rev. I. T. Müller removed to his rest in Jesus.

It has pleased God to take unto Himself likewise that truly faithful missionary, the Rev. R. Carver, and a very zealous and able catechist, Mr. Miller, who had been for some time in sole charge of our mission at Sheemooga, to which cure of souls I had hoped to have ordained him at my ordination at Palamcotta.

India is indeed no place for those who have not given their whole heart to the cause; but to men who *have* done this, and who are prepared, like John the Baptist, to live and labour in a desert, far removed from home and home's associations, for Christ's sake, and as His forerunners and messengers to the heathen, and preaching and living in His Spirit, there is perhaps in the whole world no nobler field than India; and such men will soon know and feel that it is good for them to be here.

Since my last visitation here, there has been one among you whom we all delight to honour, and who largely shares in my joy in the continually brightening prospect opened here to us by the good Providence of God. After a visit to Tinnevelly which you will all long remember, our revered metropolitan expressed to me in the warmest terms his joy and thankfulness in being satisfied by all that he saw and heard, that "truly the Lord is in this place," and that beyond all question many who had hitherto walked either in positive heathenism or in a Christian formalism very closely allied to it, are now walking in the truth as it is in Christ Jesus. Whether they continue, however, thus to walk, must depend very greatly upon *us*. Our prayers for them must be without ceasing, and our labours for them must never know weariness or discouragement. The most advanced among them can scarcely be more than mere babes in Christ, who are ready indeed to receive the

bread that cometh down from heaven, but who might easily be tempted to fall back into idolatry, or at least into a nominal Christianity, by which they are no nearer to God their Saviour now than they were before their nominal conversion, should they perceive the slightest relaxation of love and faithfulness on our part. I can scarcely conceive, then, a more awful responsibility than that which is now devolved upon the clergy of this province. Every soul won and kept to Christ may draw hundreds after him by his example; whilst every backslider may induce hundreds practically, if not avowedly, to deny Him.

We see then clearly, dear brethren, how very careful we ought to be, not only in the discharge of our prescribed duties, but as "examples of the believers," and to the unbelievers, "in word, in conversation, in charity, in spirit, in faith, in purity." For the present, and most probably for a long time to come, very many of these poor men and women can only know God through us, and will therefore naturally and necessarily estimate Christianity by *our* Christianity. When indeed I spoke of prescribed duties, I spoke unadvisedly. Prescribed duties are limited duties; and there can be no limit to *our* labours. Most emphatically is the whole force of the ordination-charge laid upon the Christian missionary, "to seek for Christ's sheep that are dispersed abroad, and for His children who are in the midst of this naughty world, that they may be saved through Christ for

ever; and that he never cease his labour, his care and diligence, until he has done all that lieth in him, according to his bounden duty, to bring all such as are or shall be committed to his charge, unto that agreement in the faith and knowledge of God, and to that ripeness and perfectness of age in Christ, that there be no place left among them, either for error in religion, or for viciousness in life."

And in this responsibility I most cordially take my share, although fully and painfully aware of my insufficiency to it. I feel and willingly acknowledge that you, dear brethren, have a right to look to me for every aid which it may be in my power to give you; and that the most effectual aid that a bishop can give his missionary clergy in a heathen land, is the aid to the cause of the Gospel which is derived from his own evangelical example. None of us know now, but we shall know hereafter, the full extent of *this* responsibility. May the Holy Spirit give us of His strength, that we may always walk in the truth before this people, and thus be to them, until they shall have fully received the Gospel, what the Gospel is to us, "a lamp unto our feet, and a light unto our path." We must be their schoolmasters to bring them to Christ.

Within the last two years the attention of all Christians, both in England and in India, has been much drawn to Tinnevelly, in consequence of the decided and extensive movement among its people towards the Gospel of Christ. That movement is

still progressing, and with a steadiness unchecked and indeed strengthened by opposition, and yet utterly free from feverish excitement, which is a sure sign of a healthy vitality. It has none of the usual accompaniments of popular movements, the mere "crackling of thorns under a pot;" and the fire has evidently not been kindled by man. Those who are acquainted with the previous history of the sowing of the good seed in this province, see in the result the raising up of a spiritual harvest, in precise accordance with what we are taught to look for, when we sow good seed in good ground. For many years it has been under Christian tillage; and now the Church has begun to gather in; it saw "first the blade, then the ear, after that the full corn in the ear." There cannot be a doubt that these "fields are now white unto the harvest."

The Christian husbandman knows, however, that as the Gospel seed will not spring up of itself, so neither will it continue to do so unless the same care be always used in sowing it; and, therefore, that "the ploughman must continually overtake the reaper," in order that the Church may look with confidence for future harvests. System is absolutely necessary to secure success in missionary labours; and there is no system of spiritual cultivation to which the promise of success has been accorded, but that of the Apostolic Church of Christ. It is one uniform system of spiritual agriculture; the choosing of the ground, the

cleaning, the ploughing, the sowing with good seed (there is and can be but one kind), the weeding, the watering, the committing of the increase to God, the gathering in at God's time of the ripened harvest. Such was the system of the Apostles, and from this they never swerved; "and believers were the more added to the Lord, multitudes both of men and women."

It cannot but be an enquiry of deep interest to the thoughtful Christian, why it is that this province has been more highly favoured than other districts of India, where the Gospel has likewise been preached for many years faithfully and energetically. But when we have taken into careful consideration every argument that can be alleged, to account for a contrast as undeniable as it is painful, we must still remain in darkness as to the reason, whilst we attribute to God alone all the missionary success which has been accorded to us in Tinnevelly, above other parts of India. It is, and doubtless always will be, a deep mystery to man in his present state of very limited enlightenment, why the same measure of success is not always vouchsafed to the same faithfulness and ability, if employed on the same system, in the pursuit of the same object. In this, however, as in other things, "God divideth to every man severally as He will." The natives of one district may embrace the Gospel with something approaching to readiness, and even eagerness; whilst in another the missionary may apparently run in vain,

and labour in vain for years, and his whole time may be spent, and himself almost wearied out, in continual toil to raise up that which seems continually almost ready to die. I can only say affectionately to such an one, "Wait on the Lord; be of good courage, and He shall strengthen thine heart; wait, I say, on the Lord." But we must neither become presumptuous by prosperity, nor be disheartened by failure.

Whilst, however, God reserves for Himself in almost every land a "remnant according to the election of grace," He condescends to carry on the work of grace by certain means which He has distinctly pointed out in His revealed word. His ever blessed Son "has given some Apostles; and some prophets; and some evangelists; and some pastors and teachers;" and they who receive these respective commissions, are to "go unto all the world, and preach the Gospel to every creature." And this economy is evidently to continue to the end of the world; its institution being expressly designed "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ;" and the end proposed, that we "all should come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." There is, however, a fact connected with the history of the operations of the Church in Tinnevelly, which, although well known in India, ought to be made equally well known in England.

Under the free grace of God, and the life-preserving as well as life-saving influence of the Holy Spirit, I attribute the present spiritual condition of this province in a very great degree to the Church Missionary Society. If that society had relaxed its efforts, or, I should rather say, if it had not redoubled them as circumstances demanded, the attention of the Church of England would not, in all human probability, have been attracted, as it is at present, to this promising field of labour.

Our missionaries are, then, established in India, by the sending of the Holy Spirit, as Christ's ambassadors to the heathen; their sole object is to reconcile the heathen to God in Christ; and their method of accomplishing this object, that which is laid down in the Bible, and which has been always observed in the Church. Under the superintendence of their bishop, the missionary priests and deacons labour here, systematically in their respective degrees, each at his appointed station, and assisted by their respective catechists and schoolmasters.

Let us now see how far this system is in active operation in Tinnevelly.

I find its missionary map divided into thirteen districts [2], over each of which presides a clergyman—European, East Indian, or Native. Of these districts, five are attached to the mission of the Society for the Propagation of the Gospel in

[2] See Appendix A.

Foreign Parts, and eight to that of the Church Missionary Society; but though sent out by two different societies, I fully believe that there is but one mind among my reverend brethren here—an earnest desire to spend and be spent for the Lord Jesus.

The Society for the Propagation of the Gospel maintains in the province seventy-five catechists and fifty-three schoolmasters; whilst two hundred and four catechists, and one hundred and thirty-seven schoolmasters—a noble army of subordinate labourers—are supported here by the Church Missionary Society.

Each district has its duly and distinctly organized congregations, more or less numerous, and more or less truly converted to God, according as it pleases Him to draw the heathen to Christ by the instrumentality of each of His servants, some of whom gather thirtyfold, some sixtyfold, and some a hundredfold. Each district has its mother-church, its chapels or prayer-houses, its schools, and its Christian villages. Every member of every flock is well known to his minister, so far as man can be known to his fellow-man. The catechists and schoolmasters do *their own work*, not that of the missionary, who commits to another no labour which, consistently with his strength, he can himself undertake. Experience has taught him the necessity of labouring in this self-denying and self-sacrificing spirit. It may be assumed as an undoubted fact, that no spiritual work is done so

well by the catechist as by the missionary. And, indeed, the same fact is universally acknowledged in England. The good parish-priest never entrusts to other agency the pastoral supervision of his flock. His churchwardens, and clerk, and schoolmasters, lend him, indeed, important assistance; but as his is the sole responsibility, he dares not to confide to others any portion of that *cure of souls* with which he has been especially and exclusively put in trust. Whilst, then, for some purpose of His inscrutable Providence, it undeniably pleases God to bless the labours of one of His servants more conspicuously than the labours of another equally devoted to His service—and it would be as unjust as uncharitable to estimate the fidelity of a missionary solely by its apparent results,—we may be quite sure that no blessing whatever can attend his ministry who permits a subordinate agent to exercise any portion of it which might be exercised by himself. Such as a bishop ought to be in his diocese, such also ought a missionary to be in his district; reproving some, encouraging many, watching, praying, and labouring for all.

My reverend brethren of Tinnevelly, and their fellow-labourers at our other missionary stations, have been sent forth expressly and peculiarly to the heathen, and bear, therefore, in its first and fullest sense, the honoured title of missionaries. In the province in which has been cast the lot of those now present, there are already forty-one

thousand professing Christians, upwards of fifteen thousand of whom have been baptized into "one Lord, one faith, one baptism," and the *whole* are under systematic Christian training; and were there here a sufficient body of His ministers to preach Christ wherever the people would be glad, or might without much difficulty be won, to receive the tidings of salvation, that number might, unquestionably, be very greatly increased; whilst in other provinces of this vast country, under the immediate control of Great Britain, there are still upwards of one hundred millions of heathen and Mahometans who *cannot* know Christ, because no Christian ministers have yet been sent to them. That full of opportunity will be granted to India in the course of God's Providence to be converted to Christianity, no believer in the Bible can entertain a doubt, because we read there, that "the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea;" and, though the opportunity tarry, the faithful Christian waits for it, because he knows that it will surely come.

Whilst, then, we have no warrant to look for any miraculous interposition of God in behalf of this land of darkness, but must be content to abide His pleasure as sowers in hope, whether or not we may be permitted to reap in joy, those in England who anxiously watch the progress of the Gospel in India will be thankful to hear, that since my last

visitation of Tinnevelly, upwards of eighteen thousand souls have been added to the Church. What will the man of the world, who cares for none of these things, say to this? How will the enemies of missions (and all are in fact enemies of the missionary cause, who do not support it according to the means for doing so, be it of rank and influence, of talent or of wealth, which God has placed at their disposal), how will the *many* enemies of missions gainsay it? I speak the words of truth and soberness, when I say that the Gospel is making a steady progress in India, and most especially in Tinnevelly; and that though man may doubtless hasten, he cannot possibly stop it. I am fully aware of the import of my words, when I declare my persuasion, that there is among the native Christians of India a faith as sound, a hope as certain, and a charity as real and abiding, as can be found in the most favoured Christian land; and I wish from my heart that the Gospel were as precious to all professing Christians among ourselves, as it is to hundreds of those poor and too often despised men, who have been called, by God's grace, aiding the labours of our missionary clergy, out of the darkness of paganism to His marvellous light.

So far as the limited means at its disposal will admit, the Church of England has devoted itself to the mighty task of evangelizing India, anxious and rejoicing to give freely to others that which it

has so freely received—a Catholic faith, and an Apostolic ministry[3]: and my missionary brethren are, I fully believe, most desirous to be found faithful to the trust committed to them by the Church; being well aware that where truth is to be sown in the hearts of an utterly ignorant people, a people without either Christian associations to influence them towards the truth, or Christian landmarks to keep them within it, there is always imminent and peculiar danger, lest an injudicious sower should sow among them the seeds of error also. It is, then, especially incumbent on our missionary clergy to adhere strictly to the doctrine, and as strictly as possible to the discipline of the Church which has sent them out; so that the natives, whether Christian or heathen, may see plainly that we all act upon the same system, to which, whilst we have every reason to believe our converts deeply attached to it, the very heathen pay their tribute of respect, because it is founded on recognized and intelligible principles, from which we ourselves, as is well known to them, are positively forbidden to swerve.

When I say, however, that I consider the system of the Church of England peculiarly well adapted to native congregations, and assert it to be peculiarly acceptable to them, I must not be supposed to intend the slightest disparagement to the labours of those good men who spend and are

[3] See Appendix B.

spent in missionary toil in various parts of this vast country, with no connexion with our Church except the bond of Christian charity; and I need scarcely disclaim any wish to magnify ourselves at the expense of others. My sole object is to call, through you, my reverend brethren, the attention of churchmen to the too often disregarded fact, that the Church of England is not a mere State-Church, either in England or in our colonies, but that it is pre-eminently a *missionary Church*, as must be every living branch of the Catholic Church of Christ; and that whilst its liturgical, doctrinal, and sacramental system of instruction in faith and in righteousness is all that the warmest friend of the missionary cause could desire it to be, its discipline, and formularies, and ordinances are admirably calculated to aid in catching men in the Gospel net, and in drawing them out of the deep waters which had nearly gone over their souls, to the sinner's rock of salvation. No one well acquainted with any of our missionary districts, where the Church system is faithfully carried out, can have a doubt of two facts—that the native Christians are much attached to that system, and that it works well among them.

Our congregations have a clear idea of the value of the three orders of the Christian ministry, which are all highly esteemed among them. The large numbers collected for public daily prayer prove, that very many esteem it a privilege to be permitted to assemble themselves together in the

house of prayer whenever it is open to them; and they are most attentive listeners to a minister who explains to them intelligibly and plainly the word of God. The pride in possessing a church "of their own," is as prevalent among the native Christians of India, as among the agricultural classes of England; and instances frequently occur of their contributing towards its erection with a liberality which it is quite cheering to witness.

The solemn manner in which our public services are conducted, has likewise its due effect on the mind of the convert[4]. I am very far from attaching more importance than they deserve to the mere externals of religion. Rites and ceremonies have, however, their value as adjuncts to devotion; and unless all things appertaining to the public worship of Almighty God be done decently and in order, there is always danger that religion itself will lose, by little and little, somewhat of its hold upon the heart. This is eminently the case with the native Christians of India, whose craving after idle show is easily tempered by a judicious missionary to a wholesome love of order, and a reverence for godly discipline. That the wanton abuse of ceremonies, unhappily inherent in the system of the Church of Rome, has almost banished spirituality from among its native converts in this country, is no argument against the sober and

[4] See Appendix C.

decent solemnities prescribed by the Church of England, which undoubtedly exercise a favourable and godly influence on their minds. The natives seem, indeed, to know no medium between the highest respect and utter indifference; and if we diminish the former feeling with reference to the public services of religion, we may make them altogether careless of their observance.

In using this language, it is scarcely necessary for me to guard myself from any misunderstanding, on your part, of my meaning. I humbly hope I am fully alive to the truth of our blessed Lord's declaration, which is as applicable to Churches as to individuals: "It is the spirit that quickeneth; the flesh profiteth nothing." I consider formalism —I mean by the term, the substitution of forms for spirit—as a canker in the very heart of religion, whether it be found in a congregation or in its minister, although it is, of course, far more dangerous in the latter than in the former; and that until it be cut out, however the tree may bear leaves, we shall look in vain for fruits; and I most cordially subscribe to the truth of the following passage, which I have extracted from a little work, perhaps unknown to most of you, and which it is my intention to reprint for circulation throughout the diocese.

"The dead formality in the Churches of Thyatira and Sardis ought to be a warning to all our Church societies, and convince them how little available it is to have the name of an orthodox

faith, if at the same time this faith be without life, and this orthodoxy without skill in distinguishing the true prophets of God from false pretenders to, and greedy intruders into the Church. The most primitive form, without the primitive spirit to enliven it, will prove but a dead carcass at last, and be no more the mark of a true Church than a body without a soul is of a true and living man. And what will the Laodicean temper avail in the day of trial, when all the fig-leaves of a vain presumption shall be removed, and the inward want and nakedness of those that think themselves to be rich, be exposed to every one's eye?"

"It is the bond of the Spirit, whereby both the soundness and unity of a Church is both established and preserved. As all the members of the body do mutually enjoy one another by the soul, and without it lose the vital bond of their reciprocal union and influence; so it cannot be supposed the Church of Christ (which is His body) should subsist there where His Spirit is wanting, and where His motions are quenched by a wilful resistance. Truly, there can be no true Church, but only a dead image thereof. And if there can be no true Church, how can we be true members? Will not every member be as dead as the body itself, destitute of life and spirit? All the endeavours of those that preside over Churches, or are planting new ones among the heathens, will certainly prove ineffectual without the Divine Spirit accompany them, and become the very vital prin-

ciple of all their labours. If the labourer be not first quickened himself by the grace of this Spirit, and then sent on so important a work, we cannot expect to reap much fruit from the efforts of so unskilful a sower. The dead will never be able to raise the dead, or to make those members of Christ who have hitherto been members of Satan. How shall such missionaries proclaim the Gospel of Christ among the heathen, whose sound they have not heard themselves? And how shall they turn others from darkness to light (which was the substance of that mission which St. Paul received from heaven for the conversion of the Gentiles[5]), whilst they do not walk in the light themselves, by being set free from those mercenary ends that intrude in their undertakings? How shall they convey the Spirit of life to others, whilst they are sensual themselves, having not the Spirit? This Apostolic order, whereby a teacher first expressed in his life what he was to transplant by his words, did most gloriously appear in the primitive times, and was preserved for awhile. But when this Spirit withdrew, by being neglected and grieved, it is no wonder that the Eastern Churches were then counted no better than rottenness before the Lord, and were cast out of His presence as dung. O may this never be our fate[6]!"

[5] Acts xxvi. 17, 18.

[6] A Preliminary Discourse concerning the Character of a Missionary, prefixed to an Account of the Success of two Danish Missionaries sent to the East Indies, for the conversion of the heathens in Malabar, pp. 11—13.

To set up, then, a formal orthodoxy in the place of spirituality, whether in minister or in flock, would be a passing over of our missions from life unto death, a delivering of them from Christ unto the power of darkness. The formalist clergyman cannot have his heart in his work; and a formalist congregation can offer but an eye-service to God.

You are aware that I have been for some time anxiously engaged in an endeavour to improve our catechist system; with a determination, so far as I have the opportunity and the power, with the ready co-operation of my reverend brethren, to rid the diocese of all worthless catechists. The result of my investigation is, a conviction that several persons have attained to that office, in some of our missions [7], who are quite unfit to be entrusted with it; and that very many native catechists, who might otherwise be highly useful to their country-men, render themselves comparatively useless by an obstinate adherence to caste. At the same time, whilst I would most strongly urge the immediate dismissal of all the worthless, I am not prepared to say that a catechist ought to be discharged *merely* because he is a caste man, although I will never sanction the appointment of a caste man to the catechist's office, nor recognize his appointment by any other authority [8].

[7] This remark has no reference to Tinnevelly.

[8] I have inserted in the Appendix D an original letter on the subject of caste, addressed by Bishop Heber to the Rev. C. David,

It is, however, needless for me to repeat here in detail my well known opinion of caste, which I am convinced is not of God, and is not a mere social distinction. What I am chiefly anxious to dwell upon at present is the question, how far the conversion of the heathen and the religious instruction of the converts is forwarded by the agency of catechists. The friends of missions entertain different views on this subject; and whilst some have strongly advocated a more limited employment of catechists, the necessary consequence of which would be, in my opinion, the imposing on the missionary in India an additional burthen, which *must* break him down, others have even urged the necessity of the total abolition of the system. In the Appendix to this Charge [9] I propose, therefore, to publish the result of my own inquiries as to the benefit derived to our missions from such agency, and as to what extent the present system might be advantageously modified, collected from the reports of many of my reverend brethren, to whom I addressed a circular letter

the first native of India admitted to Holy Orders in the Church of England, and who is still alive, although incapacitated by his great age from the exercise of his ministry. Subsequent experience has fully proved the suspicions of that admirable prelate, with respect to the true character of caste, to be but too correct. I have also inserted a very valuable paper on the sense in which caste is held by certain native Christians, and on the extent to which they hold it, which throws much light on this very important subject.

[9] See Appendix E.

about three years ago, with the view of eliciting their opinion; and I consider their opinion (for they speak on the matter as with the voice of one man) equally judicious and decisive. It amounts to this,—that the employment of catechists cannot be dispensed with, and that it is impossible for the most faithful missionary to exercise a more extensive *personal* superintendence over his people than he exercises at present.

I am anxious for the catechist to have a due sense of the importance of his office, not to puff him up with pride, but to teach him to respect it and himself. He is too apt to be impatient and discontented with his actual position; and many, I fear, seek employment as catechists merely and altogether in the hope that it may lead to ordination. They who undertake any work on wrong motives, never do it well. The catechist should not think about obtaining Holy Orders. He *may*, indeed, be admitted to the ministry; but his aim ought to be to advance his countrymen in spiritual knowledge, and not to secure worldly advancement for himself; and it is his duty, and he will find it his great and continual comfort, to be content with such things as he has. I am greatly indebted to my reverend brethren in Tinnevelly—and I beg here most distinctly and gratefully to acknowledge the obligation—for the zealous manner in which they have devoted themselves to the spiritual and moral improvement of their catechists. The catechists of each district are regularly collected to-

gether at stated periods at the missionary's house, and examined in their proficiency in Scriptural knowledge, encouraged in their labours, and warned of their duties.

Where it is practicable, I am disposed to recommend periodical meetings for the mutual encouragement and comfort of the reverend missionaries themselves; not, indeed, for the purpose of discussing abstract questions, but that each may have an opportunity of asking the advice, and benefiting by the experience of his neighbour on any subjects affecting the well-being of his own mission. More especially would I urge upon the younger missionary to seek, not through the formal medium of letter-writing, but face to face, whenever it is practicable, that counsel from his older and more experienced brother, which can only be given by one long practically engaged in the work. I have often felt, when speaking with such an one on any missionary subject, how very little I really knew of the point under consideration, until I had obtained the views of one who made missionary work the business of his life.

I must not, however, be supposed adverse to the occasional or even periodical discussion of any religious subject, if treated practically, and with direct reference to the character of the people; the increase or decrease of piety, how best to resist the hostility of the heathen, and how best to promote God's glory in Christ in your own districts; but I confess myself opposed to disquisi-

tions on abstract subjects, which have a tendency to lead the mind away from duty to party, a word and a thing which ought not to be so much as named among missionaries.

Should you find it advisable to establish some such periodical meetings, and which, indeed, already exist in the province of Tanjore, I would suggest that your head catechist, and perhaps some of the most promising of the junior catechists, might be occasionally admitted to them.

It is my most earnest desire that the catechists throughout all our missions be enjoined to be very regular in visiting the people from house to house. It is not safe to leave our converts too long by themselves. They are like children, and cannot be trusted alone. The catechist, therefore, should be continually going in and out among them, and they should feel that he is always at hand.

The document to which I have referred contains, likewise, some valuable remarks on the subject of our schools; a subject which has also occupied much of my own attention since I last met you. Whilst we are most thankful to find, especially in this province, many men and women led, as we may humbly hope, by the Spirit, to seek out our missionaries, and to inquire of them the way of life, the main strength of the missionary cause must depend, under His blessed influence, on the education which we give to their children. I freely confess myself incompetent to discuss this very important subject in all its bearings; I can

only offer you the result of such observations as are dictated by a not very old experience, and which is necessarily crippled by my ignorance of the native languages, and my very imperfect knowledge of the native character. On this matter, then, I rather seek your advice, than propose my own suggestions for your adoption.

The object aimed at in all our schools is, of course, Christian training, and not secular knowledge. I would not be thought to attach to public examinations, conducted by the bishop through the interpretation of another, more value than they deserve; and I am well aware that a few ready and apposite answers may easily deceive the examiner into a notion, that the scholars possess a greater proficiency than they have really arrived at; whilst hesitation and blundering, as often the result of timidity as of ignorance, may erroneously lead him to a contrary conclusion. Nevertheless, I must not conceal from you that the impression on my mind is, that schools for heathen boys and girls do not render that service to the cause of Christianity in India which they are supposed to do by some of my missionary brethren. In the document to which I have already referred, the prevalent opinion is, that the missionary could not get on without heathen schools; and very good reasons are adduced in support of this argument. I confess, however, that I am not convinced, whilst I am occasionally grieved at the sight of many and largely attended heathen schools,

and few and very thinly attended Christian schools [9]. I have, nevertheless, such perfect confidence in my missionary brethren, that beyond the expression of this opinion, doubtfully offered, I shall say no more on the subject, except to repeat the injunction made in a former Charge, that the Lord's Prayer and the Articles of our Faith are not to be introduced in such schools as an exercise for the memory of those who have not received, and by far the greater part of whom, arguing from experience, will most probably never receive them, as the word of God and the mind of Christ.

I may add, that I entertain a strong objection to Christians and heathens being educated in the *same* school, under a heathen master, although I am not in possession of sufficient information as to the results of this system, to enable me to *decide* that it ought to be generally discontinued [1].

I now pass on to another subject, and one very

[9] This remark is not applicable to our Tinnevelly missions.

[1] The Church of Scotland and the Free Church of Scotland have excellent schools at Madras, where the numerous scholars receive a thoroughly sound Christian education ; and the ministers in connexion with the Wesleyan and London and American Missionary Societies, are likewise very zealous in the same good cause. The opportunities which I have enjoyed of acquainting myself with the system pursued by the reverend missionaries of the Basle Evangelical Missionary Society, have satisfied me, that no Christians could labour more devotedly than those exemplary men for the advancement of Christian education among the natives of the western coast of the Peninsula, and that their labours have been signally blessed.

near my heart, the subject of native female education; and to this I particularly desire to call your attention. There is throughout the diocese a disproportion between the number of Christian boys and Christian girls under training in our schools. I am, of course, aware that some such disproportion must always exist, because, whilst the boys may be sent to school, their parents often require the services of the girls at home. But this will not account satisfactorily for the disproportion to which I now refer. From an examination of the last Reports, it appears that the boys at our missionary schools in Tinnevelly, where female education is in a far more advanced state than in our other missions, are in the proportion of two thousand eight hundred and forty, to one thousand seven hundred and thirty-eight.

I have referred to a difficulty which presents itself in all countries, in the way of the Scriptural education of girls of the lower orders; and I am fully aware that this difficulty operates with tenfold force in India, where we have Asiatic and Hindoo prejudices to contend with, in addition to the natural selfishness of the mothers, who care much more for the assistance which their girls will render them at home, than for the religious and intellectual culture which they may obtain at school. But giving all these obstacles their due weight, I cannot but feel that female education does not make that progress at some of our different missionary stations which may be reasonably

and fairly expected; and it seems to me, that on this point our catechists do not do their duty. Surely they might influence their countrymen and countrywomen to a greater extent than is the case at present, to send their girls to our schools; and I would commend it to your serious consideration, whether all our missionary brethren should not consider it imperative *to require that our catechists and schoolmasters send thither their own female children*[2]. It will be comparatively in vain that we make converts to Christianity of the men, whilst the girls grow up in heathenism; and that men and women throng our churches, whilst heathenism predominates in their homes. And this *must* be the case, as long as the women are not in every respect as well trained in the Gospel as are the men. Unquestionably, one of the chief causes of the moral degradation of Asiatic, in comparison with European society, is the miserable state of ignorance in which the women of Asia have hitherto been brought up; helpless, if rich; and condemned to the most servile labour, if poor. And when we take into consideration the far greater influence exercised over the child by the mother than can possibly be exercised by the father, it becomes a subject of the deepest interest to us, as Christians and as teachers of Christianity to others, to endeavour to ascertain how, under God's grace, we can most surely make real Chris-

[2] These observations are not applicable to Tinnevelly.

tians of the females. This must be done in our schools, or it will most probably not be done at all. Beyond all doubt, the family altar in the hut of a native Christian is at present very often *not* the altar of God.

And when the Hindoo girl becomes a woman, what further influence can the missionary exercise over her? It can be but small and uncertain.

I am not competent to prescribe to my reverend brethren the best method of extending female education; I can only solicit the attention of all to the necessity of doing it, as far as it is practicable; and your knowledge of the character and habits of the people they have to deal with, will doubtless much assist them. I can only entreat them to give the subject that anxious consideration which it claims from missionaries of Christ to the heathen, after this frank avowal of my dissatisfaction at the present state of female education in some of our missions. It is evident there can be no native Christian household, unless the wife walk in all the commandments and ordinances of the Lord blameless, as well as the husband; and it would be most unreasonable to hope that the children will be brought up in the nurture and admonition of Christ, unless the mother rejoice in God our Saviour as well as the father. I myself have known instances in England of the believing wife reclaiming the unbelieving husband; but I fear that in India we should look in vain for the educated husband to elevate the moral condi-

tion of his uneducated wife. Unless God be pleased to turn her heart through the instrumentality of Christian training in our schools, it must be expected that the Hindoo female will often live and die a practical heathen.

I cannot abstain, whilst speaking on this subject, from offering a few remarks on the very great value of the continual superintendence of our female schools by the wives of our missionaries in the province of Tinnevelly; and I would venture to express to them through you, dear brethren, my affectionate gratitude for their labour of love in this very important department of missionary work, for which they are, as I am assured, assiduously qualifying themselves by an earnest study of the native language. Nothing has given me more pleasure in my journeyings through this province, than my visits to a missionary female school, which is under the unremitting supervision of her who must be to them an object of peculiar reverence, and from whose example they can scarcely fail of learning some good, which they could not possibly learn from any other human being within their reach. The influence of her continual presence amongst them evidently affects their hearts as well as their manners; and they have that happy look which we shall seek in vain in a school left to the management of a paid schoolmistress. I may add, that those who have ever enjoyed the privilege of visiting the establishments conducted altogether on this principle at

St. Thomas's Mount, and at Point de Galle, will readily apprehend my meaning [3].

By those who know that it is already almost established here, I shall not be looked upon as too sanguine in my expectations of shortly seeing the complete development of the parochial system of the Church of England in our Tinnevelly missions, and its extension hereafter to every missionary district of the diocese. It is scarcely necessary for me to say, that by the parochial system I mean the pastoral superintendence of the one duly appointed minister over the flock duly committed to his charge, and of which he is the centre; the friend of all, and the servant of all, for Christ's sake and the Gospel's; giving to all their portion of meat in due season, for which all are, therefore, privileged to look to him, and to him only; and where, in order that he may be enabled to fulfil this commission, he is at all times, and under all

[3] I hope I shall be excused for mentioning the names of the two truly Christian ladies here referred to, Mrs. Gordon, of St. Thomas's Mount, and Mrs. Gibson, of Buona Vista, Point de Galle, each the Dorcas of her neighbourhood, and both "women full of good works and alms-deeds, which they do" for Christ's sake, and for the sake of many poor native children, who, but for them, might never have an opportunity of learning that they have souls to be saved; and I gladly avail myself of this opportunity, to express my perfect satisfaction with the Tinnevelly Normal Female School, recently established in this province by the Church Missionary Society, who have secured for its superintendence the services of a lady perfectly qualified to instruct the girls, by her Christian example as well as scholastically, in the saving truths of the Gospel.

circumstances, the spiritual president of his congregation, praying for and with them in the reading-desk, preaching to them the word of God in the pulpit, administering to them the Sacraments of Christ, explaining to them the Bible as often as he can find an opportunity—and such an opportunity will most probably occur every day,—visiting the sick and the whole at their private dwellings (which, however, in India he must do, too frequently, through the agency of his catechists), inspecting and controlling the schools of his district; in every way, and at all seasons, encouraging piety and discountenancing ungodliness, and proving himself emphatically the friend of God's poor. I am ignorant of a single reason why this apostolical and evangelical system should not be carried out as fully by a missionary in India, as by a parish clergyman in England.

And that you may the better be enabled to do so, I am very thankful to be able to assure you, that I see no cause to change my opinion of the duty of firmly yet considerately enforcing obedience to Christian discipline, as prescribed by the Church, which I have recommended on other occasions, experience having satisfied me of its feasibility. There is, indeed, no conceivable obstacle to the putting out from your congregation any notorious sinner; and I know that much good has resulted in many instances from its adoption; I know that the wavering have been made steady, the guilty reclaimed, and the rule of the Gospel

confirmed by it at several of our stations. It is, then, my particular desire that you will never hesitate to adopt this wholesome rigour against the offender, if you detect in any member of your congregations a dallying with idolatry, a secret observance of any pagan usages, or an open association with any pagan ceremonials. His command, who will not give His honour to another, is positive; "Come out from among them, and be ye separate, and touch not the unclean thing;" "lest ye corrupt yourselves, and make you a graven image, the similitude of any figure, the likeness of male or female, the likeness of any beast that is on the earth, the likeness of any winged fowl that flieth in air, the likeness of any thing that creepeth on the ground, the likeness of any fish that is in the waters beneath the earth; and lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, even all the host of heaven, shouldst be driven to worship them and serve them."

A relapse, sooner or later, into undisguised idolatry, is the almost certain consequence of our native Christians indulging privately in any idolatrous practices; and in any case, their profession of Christianity is rendered utterly worthless.

I greatly fear, however, that idolatrous customs are by no means extirpated from the homes of many of our professing converts; and that the women especially cling to them as charms in childbirth, in sickness, and perhaps on many other

occasions. The lower classes of society are in all countries disposed to be superstitious, and especially in agricultural districts. Customs and legends are handed down from father to son, and are received without further inquiry as traditional truths. They are often, indeed, harmless; but they are likewise often vicious, and especially when they have their origin in *heathen* tradition. In this country I strongly suspect them to be always tinged with idolatry, and tainted by impurity.

I need scarcely say, that as the same sentence which is pronounced by the Holy Spirit against idolaters, is extended to fornicators, and adulterers, and Sabbath labourers, we are equally bound to put them out from among us.

Used with discretion, and never used except when all other means have failed, this temporary excommunication will be found, I am persuaded, a very valuable instrument for enforcing on the hearts of your people submission to His laws, who is of purer eyes than to behold iniquity.

Whilst speaking on the subject of Christian discipline I will here remark, that as I consider it very desirable that uniformity should be established throughout the diocese, in the public reception of native converts from the Roman and Syrian Churches into communion with the reformed faith, as maintained by the Church of England, I shall insert in the Appendix to this Charge a form which I wish to be generally used

on such occasions, and which I earnestly pray that my reverend brethren may be called upon to use very often. You will perceive that it is taken entirely from our Book of Common Prayer [4].

The reverend missionaries are very anxious to establish, wherever it is practicable, Christian villages; and I am most happy to say, that there are already many villages entirely Christian, villages I mean, as Christian as any village in England, in the province of Tinnevelly. Their influence has been already felt and acknowledged by the neighbouring heathen; and in consequence it is daily becoming more difficult to the Christians to purchase land adjoining a Christian village, for the purpose of extending it. In a heathen country, union gives to the Christian cause a strength which is unattainable without it. An occasional Christian residence, surrounded by the residences of heathen, is despised, whilst a Christian street is respected, and a Christian village is feared.

But independently of the influence which it exercises over the heathen, the Christian village is protected from many temptations, to which the inhabitants of an isolated Christian dwelling are continually exposed. Heathenism must always be a bad and dangerous neighbour to Christianity. Our converts ought to be kept as far removed as possible from the sight or sound of idolatry. The

[4] See Appendix F.

temple "tom-tom" chimes in most discordantly with "the church-going bell."

It may be profitable to us to compare the present state of Christianity among the natives of Southern India, with its state nearly one hundred and forty years ago, from which we date the planting of Protestant missions in the country. In 1706, Ziegenbalg and Plutsho reached the Coromandel coast, the first messengers to its inhabitants of the simple truth as it is in Christ Jesus. No men ever laboured to propagate that truth more devotedly, more soberly, and, if I may be permitted the expression, with more sound common sense than they did; and let us hear their report of the spiritual darkness and wickedness with which they had to contend, and the stumbling-blocks which they had to remove, before they could form a single congregation. "It is just a twelvemonth to day," writes Ziegenbalg, "since you, dear fathers and brethren, first offered me that pastoral function, which I am now actually entered upon, for the service of the Malabar heathens; and having now conversed with them these three months, and together with my fellow-labourer pretty nearly viewed the condition they live in, I thought myself in duty bound to acquaint you, as well as I can, with the present state of this eastern nation. I must freely confess that it is very hard to make any impression upon their minds, or to bring them over, out of the gross blindness that overspreads them, to the glorious

light of the Holy Gospel. The chief reason of their aversion from Christianity is caused by the scandalous and corrupted life of the Christians conversing with and residing among them. This has inspired them with a more than ordinary hatred and detestation of any thing that savours of the Christian religion, counting it a great sin if any of them should make bold to eat or to drink with a Christian; nay, they look upon Christians as the very dregs of the world, and the general bane of mankind.

"Secondly:—Their idolatrous worship seems to them to have more truth and pleasantness in it than the doctrine of Christ, both because they fancy theirs to be of an elder date, and to contain more curious and delightful pastimes than the revealed word of our God, which they think to propose nothing, but a deal of tedious mortifying matters, not working so much upon the senses as upon the inward frame of the mind; when, on the contrary, their passions are fired by a huddle of material things (such as their idols), striking in upon the sensitive part. And though some of them have been so far convinced by us of the sottishness of their way of worship that they readily confessed there was but one God, and all other gods were but servants or attendants of that one, yet they do not think this a reason strong enough to make them engage in the Christian faith, or to take it for the only true one. They believe that any one who has

but led an honest life in this world, let him be otherwise what he will, shall, after death, receive a good reward. Some had the confidence to desire us to day, that we would thrust a book, containing the principles of our religion, into the fire, and they would do the same with another, containing the rites of their worship. If theirs happen to be consumed by the fire, they would all turn Christians; but if ours should undergo that fate, and theirs remain unhurt, we should then all come over to them, and entertain the same belief and fancies which they did; but in case the fire should destroy both the books, then neither of the contending parties should be in the right. We replied, that we ought not to put the great God to such trifling trials, contrived by the itch of a vain and wanton curiosity, and no ways grounded on any revelation of God's will. We told them that every one had a conscience given him as a touchstone to discern betwixt true and false, good and bad, and if they should prove disobedient and refractory to this monitor, that then God had just reason to bind them over to everlasting torments, having obstinately rejected the tender of grace laid before them in this world.

"Thirdly:—Their conversion is also very much obstructed by the conduct of the Roman Catholics, who rise to decoy them into Christianity (so called) by all manner of sinister practices and underhand dealings. Hence they are afraid of us, as of designing men, ready to steal in upon

them by some project or other contrived for that purpose. To remove this headstrong prejudice, we have protested all along we never designed to use either force or craft in the conversion of their souls, but leave every one entirely to his free choice and liberty.

"Fourthly:—Another obstacle to the conversion of heathens, is the woful sight they have of some hundreds of converts brought over by papists to the Church of Rome, and then left in such straits and miseries, as oblige them to beg their bread at other people's doors. These uncharitable doings very much offend the Malabar heathens. They say it was but reasonable, Christians should provide for the household of their own faith, either by maintaining the poor in their necessities, or by putting them upon some useful employment, that so they might have no need of seeking their bread in the open streets.

"Fifthly:—Every one that turns Christian, (not being the head of a family,) is presently banished from his whole state and kindred, not daring so much as to come near them again. They look on him as the vilest and most miserable wretch that ever lived. All these things are of fatal consequence, and so obstructive to the conversion of heathens, that they seem to forebode as if but little good would be done among them. Nay, soon after our arrival, we were like to be disheartened by the Christians themselves, residing here. And Mr. N. W. told us plainly, though we

might edify something for awhile, yet all would be overthrown again with one blow: he pretending to a certain prognostication, importing, that within the compass of ten years the whole city would be swallowed up by the inundation of the sea. However, these ominous presages made little impression upon us. The more we found ourselves destitute of all human support, help, and encouragement, the more earnestly we applied ourselves to the great God Himself with prayer, watching, and wrestling, knowing full well, that He alone is able to carry us through so weighty an undertaking as this. And because even this little time of our being here has not been left without a blessing, (both Christians and heathens having been so powerfully wrought upon, that every one's eyes are fixed upon our life and conversation, and seem to expect more good from that than perhaps from a sermon preached to them every day.) we think we have reason enough to depend with the fuller assurance upon the fatherly goodness of God, hoping He will bestow further supplies of grace upon our life and conduct, and not let us pass one day without some blessing attending our endeavours.

"We know that hundreds of souls do daily implore the Lord for displaying the glory of His name every where. And this must needs have also some influence upon our work among these heathens. And though we know beforehand, that we shall be exposed to the insulting and per-

secuting spirit both of the false Christians and wild Malabarians here, yet, perhaps, all this may redound to our greater belief, and be helpful to promote the work once begun so much the more, and consequently may prove rather a cause of joy than of sorrow. May the Lord be pleased to support us constantly with that presence of mind He hitherto has freely conferred upon us, and enable us to spend the residue of our days entirely in His service, that so we may justly bear the character of sincere witnesses of His truth. In the meantime I am fully convinced, that God will be praised through our ministry among the heathens, if not by a saving conversion which we labour after, yet at least by the earnest tender of his grace, offered to them for the good of their souls[5]."

In this most touching letter the good missionary alleges five obstacles which in his time impeded the progress of Christianity among the Malabarians. First, the "scandalous and corrupted lives of the Christians." I dare not say that our countrymen in India now adorn the doctrine of God our Saviour in their lives as they ought to do; there is still ample room for amendment; the world still holds its undisputed sway, it is to be feared, over the hearts of many; there is still levity, where there ought to be thoughtfulness; coldness and selfishness, where there ought to be love; practical unbelief where there ought to be a lively faith.

[5] **Extract from a letter of the Rev. B. Ziegenbalg, dated Tranquebar, October 1, 1706.**

Anglo-Indian society is, nevertheless, very different from what it was in the beginning of the eighteenth or even of the nineteenth century. Now whether men will hear or whether they will forbear, the Gospel has free course throughout the land, and it is their own fault if our countrymen and countrywomen are ignorant of it, whilst in former times, a *very* few chaplains were tolerated in India, and a missionary could scarcely obtain a footing in it.

With regard to the second difficulty stated by the Danish missionary, the natives of India, however they may still remain in darkness as to our religion, which indeed can only be received by a regenerate heart, are now infinitely more convinced than formerly of "the sottishness of their own way of worship." Deprived of those means of maintaining their temples which they derived until lately from the British government, the buildings are everywhere falling into decay, and it is very rare to see the people coming forward to repair them; whilst the Brahmins, once all powerful, have notoriously lost very much of their former influence, without a prospect of ever regaining it. I grant the existence, as strongly as ever, of the infidelity which maintains "that every man shall be saved by the law or sect which he professeth, so that he be diligent to frame his life according to that law and the light of nature;" but is this soul-destroying doctrine limited to Hindoos? Is it not even in the present day notoriously prevalent

in many countries of Christian Europe? and may it not, unhappily, be frequently met with in Protestant England?

I am not aware that the Romanist Church in India can now be justly charged with underhand practices towards the natives; it appears to me plainly and openly to invite them to exchange one kind of "blasphemous fables and dangerous deceits" for another.

If the fourth obstacle of the conversion of the heathen arose in his time, as stated by Ziegenbalg, from the uncharitable doings of the Church of Rome towards its converts, we must honestly avow, however painful may be the avowal, that the native Christians do not by any means receive just consideration from Protestants. I know that our countrymen in India are suspicious of the native Christians, and are, generally speaking, unwilling to employ them in their service, thus confirming the heathen in their estimation of the convert to Christianity, that he is the lowest of the low. I am far from saying that all our converts are all that they ought to be; but by systematically excluding them from our households, we deprive them of a most valuable means, if our own lives are what they ought to be, of spiritual and moral improvement. A Christian gentleman of high standing in India, lately applied to me to obtain for him, if possible, a complete set of native Christian servants, under a deep sense of the responsibility, imposed upon all Europeans in this

country, to advance Christianity in *every* way in his power. Would that many others would follow his example! Native Christians, if thus encouraged, instead of being despised, as is too generally the case at present, would soon become good domestic servants as are the heathen; and the Christian master of a Christian family, instead of being compelled, as he is now, to enjoin absence and silence upon his household at the morning and evening sacrifice of prayer to God, would be enabled to invite them, as equally God's people, to unite with him and his, in magnifying the Lord, day by day.

At present, one of the most painful evidences forced upon the mind of a newly arrived Christian, that he is in a heathen land, is, that he scarcely ever meets with the sight, so common now, thanks be to God, in England, of master and servants kneeling daily together in family worship.

If the fifth obstacle urged by Ziegenbalg be still in active operation, the sin and responsibility are ours. By not doing our utmost to discourage caste among the native Christians, we have in fact encouraged them to hold fast to it.

It was most justly remarked to me lately by one of my reverend brethren now present, that "the heathen thinks low-caste people unclean, and avoids them accordingly; while the caste-Christian only fears the world's laugh and frown so much as to think himself obliged to act towards low-caste persons as if he thought them unclean. There is no difference in the act; the difference, when there

is any, which, though generally, is not always the case, is in the motive; which in the former is chiefly pride, in the latter, chiefly fear."

It will be a perpetual disgrace to the Church of England, and a record of unfaithfulness against it, if, so far as the real character of caste is known to us as in any way derived from or associated with heathenism, we any longer tolerate, or allow it to be inferred by our silence and inaction that we tolerate, such an abomination. If Ziegenbalg, and Plutsho, and Gründler, and Schultz, and Dal, and Kistenmacher, had been in the same position as ourselves to withstand caste, I much question whether it could still be adduced as an obstacle to the growth of vital Christianity within our missions.

But some attribute as a sixth hindrance to the progress of the Gospel among the natives of India, the unceasing exertions which are now made by the Church of Rome to propagate here, as every where, the creed of the Council of Trent.

Let us then endeavour to ascertain what that deceived and deceiving Church has really accomplished in southern India. Its ministers were indefatigable for many years in claiming the soil as the inheritance of the alleged successor of St. Peter, which they conceived to have been made over to their Church by the bull of Alexander VI.; and very many were brought by their exertions, and alas! that we should be compelled by the truth to add, by their very dishonest handling of the word of God, and by their sinful tam-

pering with idolatry, into nominal communion with Christianity, and real communion with popery. Nevertheless, what was the condition in which Christianity was found among the Malabarians on the arrival of the first Protestant missionaries? It was very little better than an altered, though ill-disguised heathenism. Speaking of the vaunted missions of Madura, it is the too true remark of La Croze[7], "It is of these very Madura missions, of which the Jesuits have published, and are still publishing such wonders; although so far from converting heathenism to the true religion, they adopt into it the outward characteristics of heathen superstitions, which they transplant into the very bosom of their Christianity."

"If we may judge," continues La Croze[8], when bringing to a close his sketch of the operations of Rome in the Indian Peninsula, "by the stories of the missionaries, we must believe that Christianity is widely extended in that country. Never

[7] Histoire du Christianisme des Indes, livre 6ième, p. 448. "Ce sont cependant ces missions de Madurá, dont les Jésuites ont publié et publient encore tant de merveilles, quoique bien loin d'y changer le paganisme en véritable religion, ils y adoptent les caractères extérieurs des superstitions païennes, qu'ils transportent jusque dans le sein de leur Christianisme."

[8] Histoire du Christianisme des Indes, livre 7ième, p. 533. "Si on en juge par les relations des missionaires, on croira que le Christianisme est fort étendu dans ces lieux-là. Jamais hommes n'ont plus fait valoir leurs travaux. Les Jésuites, surtout, n'ont rien épargné pour persuader le public de la vaste étendue de leurs conquêtes spirituelles."

did men set off their own labours to greater advantage. The Jesuits especially left nothing undone to persuade the public of the vast extent of their spiritual conquests." And yet on the arrival in India of the devoted men of whom I have made mention, although the Roman Church had been labouring for many years in the land with a zeal which, had it been in accordance with the Gospel truth, would have claimed our highest admiration, "they found every thing vitiated and corrupted among the pagans, by the scandalous life of our Christians;" and "as for the name of popery and papist, it is every where known in India by reason of the vast number of papists who wander about in this country, being abandoned both to the grossest darkness and ignorance, and to the most scandalous vices and practices[9]."

The obstacle then to the growth of Christianity among the natives of India, offered by the Church of Rome, is in fact almost imaginary. Rome presents no barrier to the advance of the truth, because it occupies its native converts almost exclusively with profane and vain babblings and cunningly devised fables; and even Xavier himself is reported to have declared his conviction, that Christianity, i. e. Romanism, could only be permanently established among the heathen by carnal weapons, even at the point of the bayonet[1].

[9] Ziegenbalg.

[1] "François Xavier lui-même, dont on raconte tant de choses merveilleuses, disoit, au rapport des Jésuites ses confrères, qu'on

If then the blessing of God does not always rest so manifestly on our labours as we in our impatience may desire; if, when permitted to see a reasonable prospect of extending those labours, we find ourselves checked by some unforeseen and for the present insurmountable obstacle; let us be content to toil on in the same spirit of faith which cheered the good men who preceded us in the same ministry under far less hopeful circumstances than our own. Although apparently more favoured in some respects by Providence than they, like them, we also must "look, not at the things which are seen, but at the things which are not seen." The things which are seen and which they saw also,—want of means, want of missionaries, want of faith, it may be, on our part, want of love on the part of others from whom we have a right to look for support; these, and all other hindrances which oppose for a season the progress of the Gospel in India, are temporal, but the word of God is eternal.

Although very much remains to be done, our missionary Church has given one decided proof of wholesome vitality. It is actively at work in its old stations, and it is gradually enlarging its borders. In Tinnevelly we have, as I have already remarked, eighteen missionaries; in Travancore[2],

n'établissoit aucun Christianisme de durée parmi les païens, à moins que les auditeurs ne fussent à la portée du mousquet." Histoire du Christianisme des Indes, livre 7, p. 529.

[2] The Syrian Church, so venerable and interesting from its

nine; in the province of Tanjore, seven; at the Presidency and in its immediate neighbourhood, four, in addition to the reverend Secretary of the Madras Corresponding Committee of the Church Missionary Society, and the reverend Principal of the Church Missionary Society's institution; one in Trichinopoly[3]; at Masulipatam two, in charge of the Telegoo mission of the Church Missionary Society[4]; whilst Chittoor, Cuddalore, Madura, and Ramnad, have each its resident Missionary. Myaveram, to my great regret, has been relinquished as a station by the Church Missionary Society. The blessing of God continues to accompany the labours of the native clergyman whom I have placed, on the part of the Society

antiquity, and its singular preservation for so many years in the heart of a country polluted by the peculiarly profligate paganism of Travancore, remains, I much fear and deeply regret, in the same dead state in which I found it in 1840, notwithstanding the indefatigable labours of the reverend missionaries maintained in that kingdom by the Church Missionary Society, and than whom I have never known any more faithful to their trust. Gladly and thankfully would I have held, had time permitted, another visitation at Cotayam in the course of this year, but although I cannot at present "visit my brethren" there, I continually hear "how they do;" and I know that they are doing their utmost to establish there the Redeemer's kingdom in sole and undisputed sovereignty.

[3] I have recently forwarded to the Society for the Propagation of the Gospel in Foreign Parts, some account of our missions in the Tanjore and Trichinopoly districts, the result of my last visitation.

[4] See Appendix G.

for the Propagation of the Gospel in Foreign parts, at Secunderabad.

We have now seven institutions for missionary objects; the diocesan institution, supported by the Society for the Propagation of the Gospel in Foreign Parts, and that of the Church Missionary Society, at Madras; which Society maintains likewise the college at Cottayam, an establishment whose intrinsic value is increased by its locality, in the heart of the Syrian Church and people[5]; and a seminary at Palamcotta, and the Normal female school at Kadatchaporum in Tinnevelly; whilst seminaries have been recently established by the Society for the Propagation of the Gospel in Foreign Parts at Vediarpoorum and at Sawyerpoorum[6].

The labours of our Tamil Translation Committee will very shortly be brought to a close, when, through the noble liberality of the Society for Promoting Christian Knowledge, there will be secured to the native Christians of Southern India a version in their own language of the Book of Common Prayer, in the fidelity of which I have every reason to place full confidence. To the members of that Committee, the greater part of whom are now present, I beg in the name of the Church of England, to offer the thanks to which

[5] See Appendix H.

[6] Removed from Tanjore. See Appendix I.

they are so justly entitled, for a work which will doubtless entail on them the blessings of the children's children of those for whose edification and comfort they have laboured for many months with unremitting assiduity; a labour which, I presume, none but those who possess the same accurate knowledge of the peculiarly difficult language they have had to deal with, can fully appreciate.

Bearing in mind, however, that, in accordance with the most sure word of prophecy, the whole of this great country must be eventually opened to the preaching of the Gospel, our present occupation of it is small indeed, when compared with the extent of "the promised land." The word of God is already preached, indeed, on the Himalaya and at Point de Galle, in Arracan and at Carrachee; but a vast moral wilderness lies within these extreme points, which yet remains to be taken spiritual possession of; and there are still thousands of towns and populous villages where its sound has never yet been heard. They who have read that very able publication by Dr. Keith, "The Land of Israel according to the Covenant," may, perhaps, perceive something more than a mere fanciful analogy between the position of the Church, which had confined itself within the very narrow boundaries of what is usually called the Holy Land, compared with what God had engaged to give them if they remained true to Him, and the position of the Church in British India. And

may it not be, that our own want of faith is the cause why the Gospel has as yet occupied so very inconsiderable a portion of India?

We still experience, indeed, much opposition from the heathen; and we are prepared for it. The mystery of iniquity will doubtless work unto the end against the Gospel, here and throughout the world. The opposition, however, of Hindooism, as a systematized falsehood, to the truth as it is in Christ Jesus, seems to me decidedly weakened. There are, unquestionably, evident symptoms of a decay in that system of monstrous idolatry and inconceivable profligacy[7], which will probably soon neutralize it as an active enemy to Christianity; but when we call to mind how very few individuals of the immense population of India have hitherto *had the opportunity offered them* of receiving Jesus as their Lord, we must shudder at the too probable risk of their only ceasing to be idolaters, to become utterly reckless atheists. All, however, is in God's hands, and to Him we must commit the missionary cause in India, in humble confidence that He will eventually make all things—be it the indifference of governments, the strife of parties, the prepossessions of individuals, and even our own manifold imperfections, if we are doing our utmost to remedy them—to work together for

[7] They who would know what it really is that the Christian missionary has to fight against, should read the Letters of the Abbé Du Bois, a by no means prejudiced judge of the Hindoo mythology.

good, to a cause which He Himself has declared to be His own. "Why will ye die?" "For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore, turn yourselves, and live ye." This is His message in Christ to the whole of India; and if we deliver it to the extent of our power, we are pure from the blood of all men; but if it be *not* delivered throughout the land, although we are free, the sin cleaves to Great Britain.

It is with a feeling of affectionate regret that I close my official connexion with the reverend missionaries of Ceylon, although I know that it is far better for them to be under the superintendence of their own resident bishop. Our intercourse has been as constant as circumstances permitted, and always of a most gratifying character—frank and confiding, as it ought always to be between bishop and clergy. The Cotta Institution, maintained by the Church Missionary Society, is a noble establishment; and from its near neighbourhood to Colombo, it already gives good promise of exercising a very extensive influence throughout the island. It lost lately, in the Rev. Joseph Bailey, now removed to his rest in Jesus, a Principal, remarkably qualified in many ways for the office; and I lost in him a brother labourer in the missionary cause, for whom I had learned to entertain a most sincere regard.

The remarkable change which has recently taken place in the worldly condition of that colony,

makes it an object of peculiar interest to the friend of missions, or, to use a synonymous word, the Christian. I earnestly hope, because I well know their value, that the missions there of both our Societies will always be maintained, and as soon as possible augmented. There is ample space for the operations of both Societies, and I gladly bear my testimony, that hitherto they have laboured together in the spirit of love, and of a sound mind. May the grace of our Lord Jesus Christ be with them all.

I have said, that our Church is most anxious to be missionary to the whole world, so far as it is able to be so. Let us then see how far it possesses this ability at present. In its missionary capacity, the Church acts chiefly through the agency of its two Missionary Societies, to both of which India is deeply indebted. But what is the actual state of one of our two Missionary Societies? Its expenditure during the last year, in order to win or keep souls to Christ in different parts of the British empire, which would otherwise be destitute of all ministerial provision, was seventy-seven thousand five hundred pounds; by which outlay it maintained or assisted three hundred and seventeen ordained missionaries, upwards of three hundred catechists and schoolmasters, and eight colleges for missionary training. Its estimated income from all sources is sixty thousand pounds; so that, unless it please God, by some especial

awakening of them to a sense of the awful responsibility entailed upon the possessors of riches, to charge those that are rich that they be ready to give and glad to distribute of their abundance to perishing souls, the Society's operations must be cut down by about one quarter of their present extent, and a death-blow be struck to all prospect of extending them, at a time when so many openings to missionary success are so frequently presenting themselves. With the curtailment, however, of one quarter of its necessary income, one quarter of its labourers must be thrown out of employ; one quarter of its labours be abandoned; one quarter of its reasonable and well-grounded hopes must perish. Will Christian England, the wealthiest country in the world, and therefore the most responsible to God for the use or abuse of His gifts, consent to this? And where is the blow to fall, if it cannot be warded off? East or West, North or South? Or is it to pass like a mildew over all our colonial empire, cramping the exertions, and blighting the dearest hopes of all our colonial bishops and clergy? Whatever land is smitten by it, they who might have warded it off, must be answerable to God for the consequences [8].

[8] I am desirous to record my gratitude to the Bangalore Association on behalf of the Society for the Propagation of the Gospel in Foreign Parts, viz., the reverend chaplains of that station, and the gentlemen who have kindly joined with them to promote the Society's objects in that district. The Association was com-

Of our other Church Society I am again bound, and it is an obligation which I fulfil most readily, to speak in terms of the liveliest gratitude for the many devoted missionaries whom it maintains in this diocese, and for the prompt consideration with which it answered my appeal for more missionary aid for Tinnevelly. It ought, indeed, never to be a question in the mind of any colonial bishop—and God forbid that I should allow it a place in mine—to which Society a missionary belongs. He belongs to the Church which sends him out, and to those to whom he is sent; those for whom Christ died, as much as for ourselves; and who, but for his faithful ministry to them of the Gospel of reconciliation, may, perhaps, be destroyed for lack of knowledge. Above all, he belongs to Christ, whose he is and whom he serves. By whichever of our two Societies he may be appointed to this diocese, and whether he come hither as an ordained missionary of the Church of England, or as seeking ordination at the hands of his future diocesan, he will be loved and honoured here, in exact proportion as he proves himself a faithful minister of the Lord Jesus.

It is not for me to prescribe to the greater portion of my dear missionary brethren the best method for carrying on their work. They have

menced by the Rev. George Trevor, lately one of the chaplains of Bangalore; and his design was, to extend the Society's operations throughout the kingdom of Mysore, a design which I heartily hope may eventually be realized.

long adopted the right way, and the only way—a bold, uncompromising proclamation of the Gospel, in all its fulness of comfort, to the sincere convert to Christ, and in all its fulness of condemnation to the mere professor of His religion. They have long insisted upon the highest attainable standard of faith, love, and good works, as an evidence that their converts are really come to Christ; and have long reasoned with Christian and with heathen of righteousness, temperance, and judgment to come, as subjects which ought to be continually before the minds of all. To those among us, however, who, with equal zeal for the cause have, as yet, attained to but little experience in the service, I may be permitted to speak a few words of quiet warning. A good missionary proposes to himself but one object, next to the salvation of his own soul through Christ—it is the placing in the way of salvation *all* who as yet know not Christ, whom his voice can reach. Unlike the shepherd who has lost *one* sheep, he feels that he has lost one hundred, until he has brought them to the fold to which they have hitherto been strangers; that his station, his district is lost, until it is thus found to Christ. With this object constantly before his eyes, his spirit is restless when he is not actually *seeking* souls for Christ. His is not a service of stated periods; though fixed upon one object, he is necessarily eccentric in his movements; running to and fro within his allotted district—and we have in India missionary districts as extensive as

English counties, whithersoever he has reason to think or to hope that he can induce a single individual to listen to the good tidings of great joy which he is charged to deliver; "Come out from among the heathen, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father to you, and ye shall be my sons and daughters, saith the Lord Almighty."

And seeing that an office of so great difficulty and of such incessant labour is committed to him, the good missionary is peculiarly alive to the value of personal character, and to the influence of personal example.

One thoughtless act by one thoughtless individual, has often brought a stain upon a whole body of missionaries, from which they have found it very difficult to cleanse themselves. Men attach a very high degree of sanctity, and the highest degree of disinterestedness, to the missionary character. A missionary, worthy of that most honourable title, is above all others a self-denying man; one who feels that the cause to which he is dedicated may be compromised, and even very seriously injured, by the slightest act on his part unbecoming his calling; and that the most distant association of his name with worldliness or covetousness, or quarrelsomeness or self-indulgence, or coldness of faith or coldness of love, may check the progress of the Gospel throughout a whole district.

He should be then continually on his guard, to

give reasonable cause of offence to no man, but in all things to approve himself as the minister of God. If he do not give this "full proof" of a true missionary spirit, he cannot hope to enjoy a single happy hour; whilst, if he be a missionary indeed, there are many now present who can assure him, from personal experience, that he has chosen the good part.

I have no wish to alarm, but rather to encourage, the young and inexperienced missionary, when I tell him that his office in India is one of peculiar difficulty. Generally speaking, although the observation is not applicable to Tinnevelly, he is left almost entirely alone, widely separated from the possibility of that personal intercourse with his brethren, by which a clergyman's labours are often so much lightened in England Rarely will he have the comfort of feeling, that there is a brother missionary within his reach, to whom he may turn for advice and consolation; and for an opportunity of personally consulting his bishop, he must look for the most part to the triennial visitation; whilst with innumerable demands on his physical strength and moral courage, peculiar to his position in India, body and even mind will unavoidably soon be weakened—for, except in some very rare instances, the energy of the mind must be affected in some degree by the diminished energy of the body—by the enervating, and, indeed, almost prostrating climate. All these difficulties, however, are by no means insurmountable. Many missionaries, who

are now entered into their rest, have, through God's grace, faithfully, enduringly, and triumphantly laboured in India. The secret of success lies in the unceasing cultivation of the Holy Spirit within our own hearts; in a casting of ourselves *altogether* upon God, in Christ, and in keeping *only* unto Him; so that the very heathen may be constrained to acknowledge, "These men are the servants of the most high God, which show unto us the way of salvation." They are holy in a very different sense from that which *we* esteem holiness; holy in their lives, holy in their hearts. But if the world ever fix its deadening grasp upon the heart of a missionary, he is, indeed, ruined and lost. He may be most zealous in his calling; he may be found in one part of his district to-day, and forty miles off to-morrow; he may have acquired the most accurate knowledge of the people among whom he labours, their language, habits, and peculiarities; he may be enabled to report a continually growing increase of converts; he may be spoken of far and wide as a most devoted missionary; but all this will profit him nothing; he is dead while he liveth. Yet, although without Christ he can do nothing, with Christ he can do all things. Let him, then, make it the study of his life to obey St. Paul's charge to his missionary brethren, in the fifth chapter of the first epistle to the Thessalonians, "and the very God of peace will sanctify him wholly."

If, then, any of our missionary brethren in this

diocese "be inquired of," either by Europeans or by natives, let the inquiry be always most promptly and decisively answered by their consistent walk in the Gospel, and their manifest determination to know nothing in India but Christ and Him crucified; "they are the messengers of the Church" which sent them forth, "and the glory of Christ." "Wherefore," dear brethren, "show ye to them, and before the Church, this proof of your love." Let the glorious character of the missionary to the perishing heathen be never merged, under any circumstances, in any other character. You and I must be, from first to last, the living and breathing witnesses of the only true God, and Jesus Christ whom He has sent, against an idolatry the most hideous and obscene, the most heart-corrupting and soul-destroying, that ever emanated from the arch-enemy of God and man.

And now, brethren, I must bring to a close an address which has already run into some length, although I feel that I have unavoidably touched but slightly on many points of interest, whilst I may have altogether passed over many others, on which I might have been expected to dilate. On questions, however, of general importance to the Church, I propose to enter fully in the Charge which I hope, if the Lord will, to deliver on the feast of St. Simon and St. Jude at the cathedral; and I have, therefore, purposely limited myself on the present occasion to subjects of a directly and purely missionary character, as a copy of that

Charge will, of course, be forwarded to every missionary, to whom, indeed, it will be intended to be addressed, equally with the other clergy of the diocese.

Speaking, moreover, in what I may venture to designate the mother Church of this truly and exclusively missionary province, I have felt unwilling to introduce any matter which has not immediate reference to the peculiar commission entrusted to all now present—the proclaiming to the native Christians of Southern India, and to all those whom it may please the Lord our God to call, through the instrumentality of our missionaries, to a saving knowledge of the word, God's unsearchable riches in Christ Jesus. It is your privilege, brethren, to be happily removed from many sources of difficulty and disquietude by which other clergymen are harassed, and to be left entirely free to do the work of evangelists among a people who, whatever may be their failings and their vices, are not distracted from the pursuit of truth by contending systems of theology or of ecclesiastical discipline, and can know only the Gospel of Christ as you teach it to them, in the simplicity of the truth as it is in Him. And I thankfully bear you witness, that you do teach them this plainly and fully ; and I am thoroughly persuaded of your deep anxiety and fixed determination, God helping you, to teach them this only.

May the manifold gifts of grace, the spirit of wisdom and understanding, the spirit of knowledge and true godliness, and, above all, the spirit of the holy fear of the Lord, be daily increased in yourselves more and more, that the great work committed to you may prosper a hundredfold in your hands, and that the Holy Ghost may add daily to the Church, through your ministry, such as shall be saved. "Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost. And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another. Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given to me of God, that I should be the minister of Jesus Christ to the Gentiles, ministering the Gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost."

I can say it in perfect sincerity, that I leave you with a heart devoted to the cause to which you have been especially consecrated, and full of brotherly love towards each of you; and whilst absent from the diocese, I trust to hear continually of your labours; and may I be cheered by hearing that a blessing continually accompanies them.

Unto God's gracious mercy and protection I now commit you all, both ministers and people. "May the Lord bless you, and keep you. May the Lord make His face to shine upon you, and be gracious unto you. May the Lord lift up His countenance upon you, and give you peace," both now and evermore. Amen.

APPENDIX B.

B.

STATISTICAL view of the Missionary Stations connected with the SOCIETY FOR THE PROPAGATION OF THE GOSPEL and the CHURCH MISSIONARY SOCIETY in the Diocese and Archdeaconry of Madras, exclusive of the Missions in Tinnevelly, compiled from the returns for the half year, ending on the 30th June, 1845.

Mission.	Station.	Missionary in charge.	Congregations. Baptized.	Congregations. Unbaptized.	Congregations. Total.	Communicants.	Schools. Christian children. Boys.	Schools. Christian children. Girls	Schools. Christian children. Total.	Schools. Heathen, Mahommedan, and Roman Catholic children. Boys.	Schools. Heathen, Mahommedan, and Roman Catholic children. Girls.	Schools. Heathen, Mahommedan, and Roman Catholic children. Total.	Schools. Grand total.	Catechists, readers, &c.	Schoolmasters and schoolmistresses.
SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.	Madras—Vepery and Black-town	Rev. W. Taylor	1434	2	1436	344	160	102	262	22	39	264	526	3	15
	Madras—Chintadrapettah	Rev. C. Aroolappen	122	30	152	41	23	12	35	[illegible]	25	126	161	2	4
	Madras—St. Thomé	Rev. R Carver	760	20	780	189	104	63	167	[illegible]	5	167	334	5	12
	Vuliaverum and Poonamalie	Rev. W. Howell	357	6	363	61	43	15	58	72	...	72	130	1	2
	Chittoor and Vellore	Rev. J. C. Jeremiah	213	...	213	43	44	16	60	120	3	123	183	5	6
	Bangalore	The Bangalore Chaplains	273	5	278	63	17	15	[illegible]	23	10	33	65	*	*
	Sheemoga	Mr. Catechist Miller	16	1	17	...	3	...	3	121	...	121	124	1	6
	Secunderabad	Rev. N. Parenjody	154	3	157	23	20	8	28	161	8	169	197	1	5
	Cuddalore	Rev. J. Guest	308	4	312	81	52	21	73	239	...	239	312	3	9
	Tanjore circuit—Negapatam	Rev S W. Caultrup	342	...	342	*	11	15	26	40	...	40	66	3	4
	——— Combaconum	Rev. S. A. Godfrey	1437	...	1437	439	65	29	94	112	...	112	206	13	11
	——— Tanjore	Rev. F. H. W. Schmitz	861	12	873	97	135	76	211	125	...	125	336	5	16
	——— Canandagoody	Rev. T. Brotherton, B A.	792	21	813	88	144	56	200	420	6	426	611	10	25
	——— Vedierpoorum	Rev. H. Bower	668	6	674	128	116	13	129	68	1	69	198	14	10
	——— Boodaloor	Rev. E S Wilshere	524	24	548	*	52	4	56	80	1	81	137	8	6
	——— Coleroons	Rev. C S. Kohlhoff	958	1	959	437	173	47	220	190	3	193	413	7	16
	Trichinopoly and Dindigul	Rev. W. Hickey	839	3	842	175	273	115	288	115	25	140	428	9	13
	Madura	Rev. C. Hubbard	165	2	167	27	16	2	18	117	...	117	135	4	5
	Ramnād	Rev. A. Johnson	42	...	42	...	1	...	1	52	...	52	53	1	2
	Vedierpoorum seminary	...	...	...	...	...	...	...	...	...	...	...	33	...	...
		Total...	10265	140	10405	2236	1452	609	2061	2543	126	2669	4763	95	167

CHURCH MISSIONARY SOCIETY.

Madras	Rev. J. H. Elouis	290	111	401	59	19	18	37	78	114	192	229	4	10
Masulipatam	Rev. R. T. Noble, A B. / Rev. H. W Fox, A.B.	21	118	139	7	2	2	4	51	3	54	58	1	4
Cottayam village district	Rev. B. Bailey	312	...	342	130	142	79	221	92	8	100	321	1	11
Cottayam district	Rev. H Baker	...	about	150	...	124	44	168	178	14	192	360	3	10
Paiam	Rev. H. Baker, jun.	271	1	272	115	208	44	252	41	2	43	295	4	14
Mavelicare	Rev J. Peet	...	about	270	150	150	45	195	70	8	78	273	3	10
Aleppie	Rev. J Hawksworth	...	about	380	84	...	...	...	...	...	...	360	7	13
Trichoor	Rev. H. Harvey	168	28	196	43	22	18	40	269	15	284	324	5	8
Cottayam College	Rev. J Chapman, B D. / Rev. J. Johnson	...	...	...	...	...	...	...	...	...	...	93	...	...
	Total...	...	...	2050	588	667	250	917	779	164	943	1953	28	80
Society for the Propagation of the Gospel in Foreign Parts		10265	110	10105	2236	1452	609	2061	2543	126	2669	4763	95	167
Church Missionary Society		...	...	2050	588	667	250	917	779	164	943	1953	28	80
	Grand total...	10265	110	12455	2824	2119	859	2978	3322	290	3612	6716	123	247

* No return.

C.

NUMBER of persons confirmed during the Visitation of the Missions in Tinnevelly, in September, 1845.

Station.	Number.	Total.
Church Missionary Society.		
Palamcotta	246	
Nulloor......................	337	
Punneivilei	147	
Meignanapoorum...............	516	
Kadatchapoorum	366	
Satancolum	227	
Saviseshapoorum	448	
Dohnovoor	110	
Palamcotta seminary	19	
		2416
Palamcotta English congregation	5	
		5
Society for the Propagation of the Gospel in Foreign Parts.		
Sawyerpoorum..........	103	
Nazareth	465	
Moodaloor	53	
Christianagarum	115	
Edeyenkoody	120	
Sawyerpoorum seminary	36	
		892
		3313

D.

"*Furredpore, July* 26, 1824.

"MY DEAR SIR,

"I have just received a singular application, signed by eighty of the native Christians in and near Vepery, and complaining of the conduct of the Lutheran missionaries, as compelling them to associate, to sit promiscuously at church, and to send their children to the same schools, with persons of the pariah caste. They refer me to you for a further explanation of their grievances, some of which, indeed, are expressed very obscurely. Will you, therefore, have the goodness to inform me, whether they object to intercourse with the pariahs on any superstitious ground of *caste*, or simply because these last are mostly *poor*, and belonging to the *meaner rank of society?* Whether they object to sitting in the *same church*, or merely to sitting *promiscuously* in the same part of a church with them? Whether, supposing a Christian pariah, by industry and good fortune, to elevate himself above the rank which (according to these remonstrants) they now generally hold, of horsekeepers, scavengers, &c., to decent and affluent circumstances, they would still object to associate with him or his children? And lastly, what are the peculiarities, if any, in the conduct and language of these poor pariahs, from which they profess to apprehend pollution and infection to themselves and their children? Are there any practices, though indifferent in themselves, yet offensive to the persons of high caste, which the pariahs practise? And, if so, may they not be induced to abandon them?

"I must say, there is much in the letter of these Christians which I have read with great pain. They seem puffed up above their brethren, and disposed to regard those for whom Christ died, as well as for themselves, as if they were of a different species. Their letter, too, contains a sort of threat

that, if their wishes are not complied with, they will forsake the Church Alas! do they not perceive that this is not the way to gain any thing from me? That if, on such grounds, they leave the Church, they leave it to the danger of their own souls? And what other Christian society will they find who can dare receive them, while claiming an inequality so decidedly contrary to Scripture and to the declared will of that God, with whom is no respect of persons, and who, of one blood, hath made all the nations of the earth? Still I am ready and anxious to make every allowance to ancient and deeply rooted prejudice which the Gospel authorizes me to do; and I, therefore, my worthy friend, shall be much obliged to you to inform me what was the practice of Mr. Schwartz's congregation in these respects? Whether Bishop Middleton made any order in the business? And, above all, what is, in your own conscientious opinion, the best remedy for the difficulty?

"Believe me, my dear Sir, your sincere friend,

(Signed) "R. CALCUTTA."

To the Rev. C. David, &c.

TO THE RIGHT REVEREND THE LORD BISHOP OF MADRAS.

"May it please your Lordship,

"1. Having, as your lordship's commissioners, inquired as fully as lay in our power into the matter submitted to us in your lordship's letter, dated July 21, 1845, we have the honour to submit to your lordship the result of our examination of various individuals connected with the Vepery mission, and to add the following notes on the subject.

"2. The matter proposed for inquiry is twofold.

"3. First, the 'sense' in which caste is held by the native Christians of the Vepery mission; and

"4. Second, the 'extent' to which they hold it.

"5. First, as regards the 'sense' in which caste is held by the native Christians, we are of opinion, from the examination of the various witnesses who have appeared before us, that it differs in no respect from that in which it is held by the heathen natives around them[1]. The principles of it are the same in both, and the practices arising out of it are precisely similar; and although it appears that some of their customs, of a public ceremonial nature, have, of late years, been gradually relinquished[2], those which are still retained tend, in our opinion, to point to this identity of the principle from which they spring[3].

"6. Caste, an institution, peculiar we believe in the present day to the natives of India, appears, as amongst the ancient Egyptians[4], Medes[5], Persians[6], Athenians[7], and Peruvians[8] (if we are right in supposing the classifications of those nations to have been analogous to Hindu caste), to have originated in priestcraft and superstition in ages of intellectual darkness. Whatever may have been its political advantages, and whatever the ambitious aims of its inventors, nothing but a subjection to a truly slavish superstition could have induced the lower ranks especially to submit for so many generations, and under so many insulting provocations, to so debasing and despotic a tyranny. The distinctions are, unquestionably, religious distinctions, originating in, and maintained by, the operation of Hindu idolatry. The tyranny of the institution is such, as to be perfectly unaccountable on any other supposition, and it is freely acknowledged to owe its dominion to this cause by the Hindus themselves. It was long since observed by Europeans, that 'the influence of priestcraft over superstition is nowhere so visible as in India. All the commerces of life have a strict analogy with

1 Vide question 140. 2 Vide questions 173—175.
3 Vide questions 171. 173. 177, 178. 184, 185.
4 Herodotus, lib. ii. cap. 164. 5 Ib. lib. i. cap. 101.
6 Malcolm's History of Persia, i. 205. 7 Plato's Timæus.
8 Carli. Lettres sur l'Amerique, letter 13, as quoted by Mill.

the ceremonies of religion [9].' The laws of Menu, and Halhed's Gentoo code, supply complete foundation for all that might be said of the close connexion existing between caste and the idolatrous superstitions of the Hindus. It is by no means analogous, as is sometimes erroneously supposed, to the distinction of ranks amongst Europeans: it is clearly a religious as well as a social distinction; and under no circumstances, in our opinion, can caste exist, without some bond, however imperceptible to ordinary observation, which connects it with the national superstitions.

"7. But it may be objected, that however true this may be when predicated of caste amongst the heathen Hindus, a doubt may arise as to this 'sense' of it, as prevalent amongst the native Christians. In charity, we will avoid the positive assertion of their habitual consciousness of its genuine character; but the facts elicited, even in this inquiry, do not admit of our acquitting them of being perfectly sensible of its utter incompatibility with the very principles of Christian morals [1]. This conviction is evinced by pariahs and caste men alike; they seem to be well aware of its heathen origin, and are not blind to its un-Christian character. Amongst them, as amongst the heathen Hindus, caste is lost by defilement, and retained by purity, as those qualities are conceived of, not by the Christian, but by the Hindu religion [2]. Contact with an outcast or pariah [3], admission of such a person into their houses [4], eating food with him [5], or eating food prepared by his hands [6], these and similar sources of defilement, as amongst the heathen Hindus, constitute pollution, and subject the parties affected to loss of caste. In one instance, it appears that a Christian native of the Telirgu Indra caste was considered to have finally lost caste by assuming, not the European custom generally, but the

[9] Orme on the Government, &c. of Indostan.

[1] Vide questions 25. 153. 264. 298. 307.
[2] Vide question 226.

[3] Vide questions 224, 225.
[4] Vide questions 266. 292. 355.

[5] Vide questions 290. 293. 353.
[6] Vide question 210.

hat in particular[7], the lining of which is formed of leather, the skin of a dead animal, a thing unclean in the superstitions of the Hindus. The intercourse still kept up between native Christians and heathens of the same caste[8], while both alike shun all familiarity with Christian and heathen pariahs[9], seems to afford additional evidence of the identity of the tie which still binds them together. If, therefore, caste is a superstitious distinction with the one, and we cannot doubt it, then may we reasonably suspect it to be the same with the other. It is one of the evils of heathenism, which has unwarily and most unfortunately been allowed to accompany the native convert in his passage to Christianity[1].

"8. That superstitious influences should retain a secret hold on the mind, after all open subjection to the gross idolatries from which they spring has been professedly disavowed and discarded, is by no means inconsistent with the infirmities of human nature. The converts at Corinth, in the days of St. Paul, were, probably, more intellectually endowed and equally civilized with our Hindu converts at present. The general character of the Greek nation forbids the supposition, that the immediate neighbours of the Athenians were inferior in such respects to the natives of Hindustan. Yet we know that their lingering dread of their national gods caused the holy Apostle much solicitude, and gave occasion for his reproving those stronger-minded persons, who inconsiderately exposed their weaker brethren to the temptations connected with it. Now is it impossible that similar remains of idolatrous superstition may secretly influence the native Hindu Christians in their retention of caste, with all its idolatrously-conceived ceremonial pollutions and perverted notions of purity? May we not apprehend that a more searching inquiry by the missionaries themselves might perchance elicit much to confirm the suspicion that a secret

[7] Vide question 87. [8] Vide questions 119. 122. 126. 222, 223.
[9] Vide questions 221. 223. [1] Vide questions 257—259.

dread, perhaps a modified secret worship, of their false national gods[2] may still lurk amongst the professedly Christian observers of caste?

"9. With regard to the second branch of this inquiry, the 'extent' to which caste is held by the native Christians of the Vepery mission, we regret to say, that in every instance the parties who appeared before us, Pariahs and Tamulians, seemed to be in some sense or some degree tinctured with it[3]. However deeply the former were sensible of its degrading influence when operating against them, they were all conscious of precisely similar feelings and practices, arising apparently from similar principles, towards those unfortunates who, in the scale of Hindu castes, are lower than themselves[4]. The adherence of these prejudices, even to the pariah Christians, is a remarkable evidence of the nature and extent of the evil. But its mode of operation in separating the nearest and dearest relations, even against the will of the parties themselves[5]; its unseemly contempt of what is due to the ministers of Christ[6]; its creation of artificial barriers against the communion in Christian charity between the members of the Church[7]; its unhallowed intrusion into the temple[8], and even to the table of the Lord[9], all and each mark it as one of those spirits of antichrist[1], which, we think, God's ministers cannot tolerate without sin, cannot encourage without impiety.

"10. Under these convictions, we cannot but believe that those worthy men, who, like Schwartz and Gericke, at the outset of our Protestant missions to the Hindus, unwarily submitted to the continuance of caste amongst their con-

[2] Vide questions 232—234.
[3] Vide question 91.
[4] Vide questions 10—14. 22. 72. 75—77.
[5] Vide questions 166. 169.
[6] Vide questions 138, 139. 194. 224, 225. 227. 272. 274—276.
[7] Vide questions 26. 29. 33. 44. 78. 95, 96. 98. 151. 155. 191. 215—217. 219. 289, 290. 332.
[8] Vide questions 131. 200, 201. 256. 331.
[9] Vide questions 27. 132, 133.
[1] Vide question 264.

verts, were deceived as to its necessary character. Had it appeared to them as we view it now, it seems impossible that they should for one moment have permitted any false ideas of expediency to have betrayed them into so fatal a step as its open acknowledgment. In their day, our acquaintance with the science, religion, languages, customs, and national character of the Hindus, was comparatively in its infancy. They were themselves men of holy simplicity, and of the most zealous Christian charity; of that charity which, under no suspicion of imposition or of duplicity[2], 'thinketh no evil;' 'beareth all things, believeth all things, hopeth all things, endureth all things.' We venerate these pious men too well, to believe them capable of consciously tolerating idolatrous practices amongst their converts. Had they viewed caste as we view it, no temporizing policy would have withheld them from urging its downfall. They knew that the convert who was not prepared to give up all for Christ, was not worthy of Him.

"11. In conclusion, we desire to record our deep concern at the lamentable fate of young Christian widows. We fear this is in some degree connected, indirectly perhaps, with caste prejudices. Left in utter desolation, without protectors or advisers, frequently at an age[3] which we should deem that of simplest childhood, they are allowed to grow up in a humiliating sense of degradation[4]. Debarred by the criminal customs of their people from all hope of honourable marriage[5], and without adequate restraints of a moral or religious nature[6], they too often become unhappy victims of irregular indulgence of passion[7]. Even if innocent of this, they are scarcely free from the imputation of guilt; and under the most favourable circumstances, they are in danger of becoming objects of suspicion, contempt, and obloquy[8].

[2] Vide questions 124, 125.
[3] Vide questions 36. 179. 360.
[4] Vide questions 53. 188. 358, 359.
[5] Vide questions 50—52. 365.
[6] Vide questions 54, 55. 366, 367.
[7] Vide questions 54. 56.
[8] Vide questions 364. 367.

Any immediate remedy for this evil seems scarcely to be hoped for; but we do entertain a strong trust, that the total abolition of caste might in time favourably affect the unhappy prejudices of the native converts on this important subject.

"12. We are aware that this examination may appear to have elicited fewer striking or novel revelations of the evils of caste, than might have been anticipated by persons unacquainted with the native character. Such persons can have little notion of the wariness and astuteness with which the natives evade unpalatable inquiry into their practices and prejudices[9]. It was often only by repeating the same question in various forms, and admonishing them against deceit, that definite answers were finally obtained; and in one instance, we were obliged to relinquish our examination in absolute despair. Enough, however, we think has been here recorded to warrant our impression of the real character and extent of this evil, and to suggest the propriety of the general adoption by our Church societies of some definite plan for resolutely discountenancing or suppressing the continuance of it.

"We have the honour to be, my Lord Bishop,

"Your lordship's faithful servants,

(Signed) "G. W. Mahon,

" "A. R. Symonds."

Fort St. George, Madras,
October 29, 1845.

(A true copy)

Vincent Shortland,
Officiating Secretary to the Madras District Committee of the Society for the Propagation of the Gospel in Foreign Parts.

[9] Vide questions 130. 237. 248, 249. 251. 253, 254. 256. 260. 265, 266. 288. 293, 294. 298. 305. 356. 363, 364.

E.

Mr. —, who has long been resident in Tinnevelly, writes:—"My opinion has, from the last year's experience, been more confirmed, viz. that the Gospel is not only unquestionably there, but that it has, slow though it may be, through Divine grace, made progress in the hearts of the native Christians sufficiently evident to encourage me to a patient perseverance in my 'labour of love.'" Mr. — says, "that the actual state of religion among the people under my charge might, I believe, be fairly represented by the words 'promising and progressing.'" Mr. —, alluding to the blessing of God on their labours, writes:—"I might adduce the increase on the number of the communicants, during the year, forty-six; in the number baptized, two hundred and forty-six; and in the increase of two thousand (catechumenal) converts from heathenism.

Mr. — adds, in evidence, "their general seriousness and devotional regularity, their daily attendance at morning and evening prayers. They value Christianity, and seek to draw over their heathen neighbours: they have no heathen ceremonies."

Mr. — remarks, "that there is a progressive improvement in the character and manners of the people in Tinnevelly, which we take to be a great proof that the Gospel of Christ is working effectually amongst them; and while the general state of the Church is thus satisfactory, there are individual instances of special piety."

Mr. — writes; "Though Christianity has made but slow progress amongst them,....yet I fully believe that the Gospel of Christ is gaining ground gradually among them; there are to be found in every village men who lead consistent lives." There is no wish to conceal that there are some indifferent and bad Christians, but as Mr. — asks, "where are the congregations which have not the good and bad mixed?"

Catechists.—That the catechists are not unworthy of con-

fidence as a body, but are, for the most part, faithful and upright; some of the less informed, humble and industrious; some, a few, superior, and worthy of more confidence. That the catechists are useful in preparing the people for missionary instruction, the united testimony of the whole of the clergy confirms; "Taking them all in all, they are found faithful, and give satisfaction, generally speaking, to the amount of trust reposed in them." Mr. —, in substance, but in different words, observes, "Though they are not so well qualified as we could wish, their qualifications are as great as we have a right to expect: many we could recommend to enter upon a course of preparation for a higher trust, if the means were at hand; many instances might be named of their zeal for Christianity." Mr. —, "I could not say that all my catechists are as efficient as I wish them to be, but I say, that considering the poor means they have had for education, they are, generally speaking, not only fit for the 'limited and defined trust,' as your lordship pronounces it, reposed in them by me, but for a higher trust."

Mr. —, "It is not to be supposed that I could entertain as catechists, persons unfit for or unworthy of the office."

At the same time, no one ventures to assert that persons who are unworthy of the office may not creep in, eluding the vigilance of the missionaries; but as Mr. — justly remarks, "even among those appointed by the Apostles to those functions, it would appear that there were some not altogether qualified for their work, judging from the cautions and complaints that are found in the general and Apocalyptic epistles."

All the reverend missionaries agree in opinion, that it would be inexpedient, if not destructive to missionary operations, either to reduce immediately, or to abolish ultimately, the catechists' system.

Mr. — writes: "The mission work could not be carried on under present circumstances without the agency of catechists; the work would retrograde."

He asks, "how is it that the catechists' system, if so evil as it has been said to be, has been pursued by Romanists, Lutherans, and dissenters of all kinds, men who have differed on all other points?"

Mr. — enumerates their duties as follows:—"The catechists, now, keep the people together, prepare them for hearing our discourses by teaching the meaning of Christian terms, and laying up in their minds the elementary truths of the Gospel, training them in the habit of attending Divine service, and of keeping the Sabbath; they restrain them from the alluring pleasures and the tenacious customs of heathenism, check the first tendency to return to their forsaken idolatry, and protect them in some measure from the craft and violence of the heathen (to which in all ages Christians have been subject); besides which, they read the psalms and lessons, which, even when there is no sermon, we ourselves esteem no slight benefit and comfort, and no ineffectual means of grace."

Supposing, then, the catechists dismissed, we must adopt, I conceive, one of these two alternatives; we must either re-train all the people, and instruct them as well as we can ourselves, or else forsake as many of them as we cannot visit very frequently, say once a week. If we choose the latter, we must *at once* abandon at least three-fourths (among whom a large number are baptized Christians and communicants) to the hopelessness of heathenism, to the uncovenanted mercies of God.

Mr. —'s remarks on this subject are equally forcible. "The people, if left to themselves, will soon grow careless and indifferent, forgetting all they had been taught before; and in times of temptation, when sickness or persecution comes on them, they will easily fall into sin and backslide. In such cases, who will stand between them and their sins? who will there be to address them in words of encouragement, of reproof, of exhortation? who will there be to give a faithful report to the missionary of these things? Men,

therefore, whose principal business should be to look after the spiritual interests of the people, must be employed till more regularly appointed agents can be brought to the work."

Mr. — expresses his conviction, that the time has not yet arrived for any reduction or abolition; nor does he expect it will arrive for many years, not until a very large body of ordained ministers are in the field; "and I am of opinion, that even then catechists will be found necessary, or at all events exceedingly useful.... People, I believe, would be better instructed in the fundamental doctrines of Christianity by frequent catechizing than they can be by merely attending Divine service and hearing sermons."

Mr. — also describes the probable effects of any sudden reduction. "In my district alone," he says, "it would leave at least three thousand five hundred souls, like sheep without a shepherd, exposed to the teeth of the great destroyer; for it would be impossible for me, without the aid of catechists, to undertake the care of more than the villages in the immediate vicinity of my residence."

Mr. — is equally decided in his views. He says, "Missionary work cannot, in my opinion, be conducted with any prospect of success, in any way essentially different from that which has been adopted. I do every thing in my power to improve my catechists, by furnishing them with books, by instructing them, and examining them in what they have read. They seem desirous to improve and avail themselves of every opportunity to add to their stock of religious knowledge...So far from altogether giving up the agency of catechists, many more, if suitable persons were to be found, could be engaged with great advantage. Without their agency, I doubt whether any thing can be accomplished."

"Catechists will always be in requisition. Even if a duly ordained missionary were to be appointed to each of our important large congregations, still a catechist would be required to each of them. How much more, then, will they

be wanted in other places where there is no missionary resident? The reverend the missionaries earnestly desire an increase of fellow-labourers in the ministry; but knowing as they do the wants of the mission field, they have no reason to expect but that (saving some remarkable interposition of Providence) the time is yet remote, when the labourers in holy orders shall be sufficient to obviate the necessity of employing those who, although they be not ordained, are yet devoted to the service of the Church. The reduction of the number of catechists, on any plan, must contract the operations of the missions of the Church; in fact, one inevitable consequence must be, the limiting the operations of the Church to those who are now in it, or at least in its outer courts."

Mr. —, however, speaks only the sentiments of the other clergy, when he says, "So far from *contracting* our labours or the sphere of our operations, I should rather say that the watchword of missionaries is *diffusion*. As soon as the Church begins to contract, or even stop short in her progress, she begins to stagnate; and no wonder, for her commission is, 'Go ye into *all* the world, and preach the Gospel *to every creature*.'. . . .The principle, that a missionary ought not to receive more people under instruction than he can personally instruct and superintend without the assistance of a catechist, would seem to be unsound and unscriptural. We find that the Apostles planted Churches over a space of ground too extensive to allow even of their frequently visiting them; when they had gathered some straying sheep in one place, they left the daily feeding of them to under-shepherds; and should we ever cease to follow their examples, we should lose the name of missionaries: still, as our work, by the Divine blessing, prospers, it will gradually assume more of the pastoral and less of the missionary character. Formerly, two or three missionaries had the whole range of Tinnevelly for their sphere of labour, and gathered congregations in various parts; now, the province is divided

into several missionary districts, and each missionary has a smaller space to travel in, and more time for pastoral labour. As the number of missionaries, and especially of native clergymen, increases, these districts will be again divided into smaller ones, resembling parishes, and the parochial system will obtain.

"Any attempt to stop the present system, by depriving the missionaries of the character of evangelists, and constituting them mere pastors, while thousands of lost sheep are wandering, unsought, just beyond their narrow border, would, I doubt not, throw the work back for years, and for no other advantage than that of demonstrating, by the failure of the substituted system, that the one we now pursue is the right one and the best."

The clergy are unanimous in expressing their fears, that the reduction of the catechist system at this time, would either drive back to heathen darkness those who have come within the influence of Christian light, and discourage those who are advancing towards it, or it would introduce dissent and schism to a fearful extent.

Erroneous views regarding catechists. — They combat any erroneous ideas which might possibly be formed of the working of the catechist system. It has been supposed that the people are left so entirely to the catechists, that the clergy do not know them personally. On this point Mr. — says, "Although the district of this station extends along three lines, of from thirty to fifty miles each, I am acquainted with the name and characters of as many individual members of my congregations as any clergyman in England is with those of his own parish." Mr. — writes; "I have frequent intercourse with the members of my congregation, as I visit the houses of the sick and aged, hear and settle differences among them, and reprove those who walk disorderly, and such as have no regard for truth."

Mr. — also observes; "As the people in my vicinity are not living in fenced or walled cities or towns, but every one

under his own vine and fig-tree, every possible opportunity for mutual personal intercourse is afforded me and them. They are usually attentive to what I have to say, and in my turn I hear every thing they wish to communicate to me; and, in most instances, we part regretting that we cannot converse longer together. *The people know that we are not here to seek theirs but them*, and to be their friends in every respect. This, of course, I do not say with reference to the congregations or individual Christians, *for among them I am at home;* but with reference to the heathen, the Mahomedans, and Roman Catholics, again it has been assumed, that because the catechists are not ministers duly ordained, and have not the moral power and efficiency of holy orders, therefore the people are in gross ignorance."

The clergy fearlessly invite a comparison between their congregations and those of a like class in European congregations.

Thus Mr. — writes; "It might be safely affirmed of the congregations generally, that they are better acquainted with the history and doctrines of Christianity than English congregations, composed of the same grades of society." Mr. —, too, says, that there are few among his people who do not know that they are sinners; that they are in need of a Saviour; that Jesus Christ died that they should be saved, and that believing on Him they will obtain eternal life; very few who do not know, that unless they repent and believe, they cannot be saved; that they must show their faith by leading a holy life. Very few are unacquainted with these truths; and he asks, can this knowledge be accounted a small thing?

And the other clergymen agree with Mr. — in the sentiment. "I think them, generally speaking, much better grounded in the Christian faith than country people at home generally are; and this I attribute to the excellency of the catechist system."

School system.—The reverend the clergy speak as follows

concerning the advantages of schools, even under the disadvantage of being located far away from the missionary.

"There are but few schools in my district. If these schools were required to be visited by me once a week, I should be obliged to abandon one or two of them, as the distance and other duties will not allow me to give this weekly attendance on them; but though I cannot visit my schools as often as I could wish, I have every reason to believe they are properly attended to; for from the reports of the village catechists, and of the superintending catechist of the district, on his visits to the villages, I am able to learn every thing relating to the schools; what irregularities exist; whether the children attend regularly; whether the schoolmaster is diligent and punctual; whether the people of the village approve or disapprove of him, and such like matters.

"I am, therefore, of opinion, that even if schools cannot be visited by a missionary once a week, a strict, though general superintendence of them will answer every purpose, and keep the schools in good and efficient order." Mr. —.

"The abandonment of all schools which could not be visited and examined once a week, would contract our opportunities of usefulness to a very great extent. There are only eight schools within five miles of my residence, which of course are frequently visited by a missionary. The others are interspersed in the villages at a great distance, and can only be visited once in two or three months, in the course of our journeys round the district. To give up these, would not only check the dissemination of a vast amount of sacred knowledge, but would also deprive us of many opportunities of speaking t the heathen, who stand round during the examination, and which, by the blessing of God, is doubtless often productive of good results. There are cases in which congregations are formed, where schools have been held for some time before, and where the people seem to have been led to apply for further instruction, in consequence of what they have learned of Christianity from the school." Mr. —.

"It is very desirable that schools should be inspected as frequently as possible by the missionary, but when they are too far from his residence, or when he cannot give them that attention they call for, would it be better to abandon them, and leave the children to perish in their ignorance, or to continue to them Christian instruction, even if the missionary himself cannot visit and examine them once in the course of each week? Were I to abolish my schools because I cannot visit them weekly, three additional missionaries would be required for the more distant sections of my mission." Mr. —.

"I beg here, my lord, to represent the advantages which result from our school system. They bring a considerable portion of the more respectable classes of the heathen into contact with us, and greatly soften their prejudices against the Gospel and the Christian converts. By means of these schools, the Gospel sounds in many a heathen's house, and in the ears of its inmates, who hear the children preparing their lessons at home, and reading the books given as rewards; and we have reason to believe, that in many families the members, male and female, form themselves into a circle to hear the schoolboy read his book, who thus becomes, as it were, a reader, where we could neither find access for ourselves, nor gain it for our catechists. Sometimes our schools have led persons in or near the village to seek instruction, who, but for the school, would probably never have thought of such proceedings, and might not even have heard of the existence of a Christian Church.

"But the grand advantage of schools diffused over the country, teaching the elementary truths of Christianity, appears to me to be, their tendency to create a public opinion in favour of its reception, and of restoring conscience in the minds of individuals, which the Hindoo religion has almost entirely destroyed.

"We all hope that the Sun of righteousness will one day rise in His glory upon India; but to that day, come when it

will, there must be a dawn; and what can we conceive more like that dawn than a good system of schools, in which Christianity is prominently taught, and diffused over the length and breadth of the land?

"Where our schools and congregations are fairly established, we find that the heathen cease to defend their religion, and rather make apologies in its behalf; their former blind confidence in it is shaken, and they acknowledge the superiority of Christ's religion; and then something is produced analogous to that lighter sleep and uneasiness, preparatory to awaking, which is usually felt after dawn; and I should heartily rejoice to see the system established through the whole of India."

F.

Form of admission of native converts from the Roman and Syrian Churches, into communion with the Church of England.

The parties being stationed at the font, at the close of the Second Lesson, the minister makes a brief prefatory address, enumerating the heads of our protest against Rome contained in the Articles, and stating, that as the holding of Romanist or Syrian errors is a violation of our baptismal vow—to renounce the devil's works and pomps, and stedfastly to hold the faith—the parties recanting, before being admitted into our communion, are required to renew their baptismal vow in the presence of the congregation, in the following form:—

Question. Dost thou renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow, nor be led by them?

Answer. I renounce them all.

Q. Dost thou believe in God the Father Almighty, maker of heaven and earth? and in Jesus Christ, His only-begotten Son our Lord? And that He was conceived by the Holy Ghost, born of the Virgin Mary; that He suffered under Pontius Pilate, was crucified, dead, and buried; that He went down into hell, and also did rise again the third day; that He ascended into heaven, and sitteth at the right hand of God the Father Almighty; and from thence shall come again at the end of the world, to judge the quick and the dead? And dost thou believe in the Holy Ghost, the holy Catholic Church, the communion of saints, the remission of sins, the resurrection of the flesh, and everlasting life after death?

A. All this I stedfastly believe.

Q. Wilt thou be admitted into the communion of the Church of England, by which this faith is held pure and entire?

A. That is my desire.

Q. Wilt thou, then, obediently keep God's holy will and commandments, and walk in the same all the days of thy life?

A. I will endeavour so to do, God being my helper.

Minister.

Almighty God, our heavenly Father, who hath given you a good will to do all things, grant also unto you strength and power to perform the same; that, He accomplishing in you the good work which He hath begun, you may be found perfect and irreprehensible at the latter day, through Jesus Christ our Lord. Amen.

The Almighty Lord, who is a most strong tower to all them that put their trust in Him, to whom all things in heaven, in earth, and under the earth, do bow and obey, be now and evermore thy defence; and make thee know and feel, that there is none other name under heaven given to man, in whom, and through whom, thou mayest receive

health and salvation, but only the name of our Lord Jesus Christ. Amen.

Unto God's gracious mercy and protection we commit thee. The Lord bless thee, and keep thee. The Lord make His face to shine upon thee, and be gracious unto thee. The Lord lift up His countenance upon thee, and give thee peace, both now and evermore. Amen.

G.

Extract from a letter from the Rev. R. T. Noble, missionary to the Church Missionary Society's mission to the Teloogoos, at Masulipatam.

"Our native English school has been examined publicly. The kind interest manifested in it from the first appeared not to have abated, either on the part of the European residents or natives. Six scholarships were given away.

"Your lordship, I am sure, will be gratified to learn that our attempt at the Version of the Burial and Baptismal Services has been reported on, Mr. Tucker writes, 'in the highest terms.' They are now in the Vepery press.

"I forgot to mention, that for about five months past, every Monday evening Mr. Sharkey has met about thirty native servants and lascars in the fort, and read and conversed with them in Teloogoo on some portion of Scripture. Objections have now nearly ceased. The meeting is held at Dr. Sharkey's. Also, the Rev. H. Fox has for about five months past gone down to the fort every Tuesday evening, and read a portion of Scripture in Teloogoo, and held a conversation on it with those who came to him—on an average, about thirty. This meeting is held in the house of an artificer, named Lewis. Here there is much disputing."

H.

Statistical Report of the Syrian College, Cottayam, August, 1845.

"This institution is supported by the interest of a capital fund invested at Madras, and by the rent of certain lands in Travancore. This land, and a portion of the capital fund, was originally a grant from the Travancore government, the remainder having been raised by subscriptions made by the friends of the Church Missionary Society, in whom the management of the whole is now vested.

"The buildings have been erected at the expense of that Society, and consist of a commodious range of apartments occupied by the pupils; a chapel and dining hall, with godowns and offices attached; a smaller building, occupied as a school for the lower division of the students; and two houses for the residence of the principal and his assistant. There is also a library of a few hundred volumes, the property of the same Society.

"The establishment consists of a principal—the Rev. J. Chapman, B.D., late Fellow of St. John's College, Cambridge; and an assistant—the Rev. J. Johnson, of the Church Missionary Society's Institution, Islington; who are paid by the above-named Society in the same way as the rest of their missionaries.

"The endowment supports

		Rupees.	
One native Sanscrit teacher	at	10	per mens.
One native English and Malayalim	,,	10	,,
One ditto ditto	,,	8	,,
One ditto ditto	,,	6	,,

together with from eighty to eighty-five foundation boys and young men, from twelve to twenty years of age, and upwards. There are five scholarships, of five rupees per mensem, at the disposal of the principal; and in the event of pupils

being received to prepare for ordination, a suitable allowance is made for their support while at the college. The average monthly expenditure is about two hundred rupees, including all educational expenses, board and clothing for all those on the foundation, and the pay of the servants necessary for carrying on the business of the institution; but excluding salaries of Europeans, purchase of books for the library, repairs of buildings, and other items, the charges of which are borne by the Church Missionary Society.

"No pupils can be received on the foundation but those of Christian, or rather of Syrian parentage; but a few heathen are educated, as will be seen by the annexed return, being that for July 1, of the present year.

On the foundation.

Student for ordination	1
Pupils in the upper division, or college	21
Boys in the lower or preparatory division	59—81

Day pupils.

Christian	1
Heathen	11—12
Grand total...	93

"It need hardly be said, that Scriptural studies and divinity in general form a prominent part of the system of instruction pursued, but not to the neglect of languages, history, geography, and the usual branches of a general education. These are conveyed, for the most part, through the medium of the English language, the acquisition of which is one of the first points attended to.

"The principal holds a licence from the bishop, as minister and chaplain of the college; and the chapel is duly licensed for the performance of Divine service. In the execution of the spiritual charge thus entrusted to him, the principal has continued for the last five years, except during the vacations, to perform Divine service on the morning of each Lord's

day. A full weekly service has also been instituted on Thursday evenings. Both these are conducted in English, and attended by the more advanced students, and a few Europeans, members of the different missionary families, and others resident in the place. The sacrament is administered from time to time, usually about once in six weeks or two months; but as the number of communicants connected with the institution have increased of late, and is likely to continue to do so, more regularity will in future be observed. Including Europeans, the number on ordinary occasions has usually been about fifteen, and the money collected has been given to the distressed families of those who have been formerly employed at the college; and a small sum is still on hand, to be applied to this purpose as called for. The younger boys attend the district church, the services of which are in Malayalim, and it has been a rule for as many as possible of those connected with the college to attend the services at the church, at least once in each Lord's day; at which, also, all have from time to time an opportunity of communicating.

"The pupils are all required to attend a daily morning and evening service, alternately in English and Malayalim, and according to the Liturgy of the Church of England; but on Litany days the Litany only is used (at the suggestion of the Bishop of Madras), the lessons for the day being first read, or rather the second lesson for the day, and a chapter from the Old Testament; for to avoid the omissions caused by vacations, it has been thought expedient to read the Old Testament in regular order. The Apocrypha is thus omitted, and all the canonical books are read through in a little more than a year.

"It will be seen from this statement, that while the principal exercises a full spiritual charge over those more immediately entrusted to his care, he has no parochial duties, which, indeed, could not be efficiently attended to, and a proper and sufficient connexion is kept up with the district church, contiguous to which the establishment is located,

while the duties of either are kept intelligibly distinct. It is earnestly hoped that the carrying out of these plans may, in the event, by God's blessing, be found conducive to sound instruction and the preservation of good order, and well adapted, either for the infancy or more matured growth of the college and the mission. May it please our Almighty Father to rain down upon it such a plentiful flood of light and life, that it may be the nucleus of an efficient and extensive nursery for those who, by sound doctrine and a holy life, may evangelize the dark regions around us, to the glory of Christ's precious name.

"J. CHAPMAN, Principal."

October 2, 1845.

I.

The Second Half-yearly Report of the Tanjore Seminary.

"In drawing up the Second Half-yearly Report of this institution, I consider it incumbent upon me to state the discouragements I have met with in the loss of a few promising Sudra boys, who left the institution for fear of losing caste; and I feel it my duty to thank God for the encouragements afforded me in the progress and good conduct of some of the most promising students.

"When I drew up the last Report, there were in connexion with the institution thirty-five scholars, of whom twenty-nine were supported by the Madras District Church Society for Promoting Christian Knowledge. Since the removal of the institution from Tanjore to Vediarpooram in March last, the day-scholars left us on account of the distance; and five of the Sudra boys absconded for fear of being compelled to eat indiscriminately with their fellow-students, and thus be obliged to lose their caste, which is dearer to them than education and all its advantages. Two

of them have offered to return, but I have refused to receive them. Their places, however, have been soon filled up, and others are waiting to be received.

"At present the number of scholars in the institution is thirty-three; viz.—

Monckton Scholars		6
From Tanjore		6
,,	Coleroon	4
,,	Boudaloor	2
,,	Combaconum	5
,,	Canendagoody	3
,,	Vediarpooram	4
,,	Trichinopoly	1
,,	Negapatam	2
	Total	33

Of this number nine are Sudras, and four are East Indians. They have all one common dining-room, and they eat at the same time, though the Sudras manage to sit together on one side of the room; and whenever Mr. Ross and myself dine with the students, we sit between both parties, and form the connecting link between Ephraim and Judah.

"His Lordship the Bishop visited and examined the institution in February last, and after expressing satisfaction at the progress the students had made, kindly promised to institute an annual prize for the best essay written on any given subject, which is to be called 'the Bishop's Prize.'

"The second half-yearly examination was held on the 16th of this month, the Rev. T. Brotherton, A.B., in the chair. The Rev. Messrs. Hickey, Kohlhoff, Schmitz, and Wilshere were present, and each took a part in the examination; the result of which will, I trust, be communicated by the chairman.

"*1st Class.*—There are fifteen students in this class, including all the Monckton scholars. In English, they have read nearly through the Gospel Harmony with explanation;

they have read and translated four chapters of the History of England, and have learnt the whole of Murray's English Grammar abridged, besides doing other miscellaneous exercises and translations.

"*2nd Class.*—There are eighteen scholars in this class, and are divided into two divisions. The scholars of the first division have read and translated five chapters of St. Matthew's Gospel, have commenced the History of England, have learnt some portions of Watts's Scripture History, and some of the boys have gone through and understand the principles of English Grammar. Mr. Catechist Ross has bestowed much of his time and attention on this class; and some of the youngest boys are the most promising.

"Both the first and second classes are taught geography and arithmetic by Mr. Ross. Besides having a pretty extensive general knowledge of geography, they have regularly learnt about twenty pages of Symonds's Geography. In arithmetic, some of the advanced scholars have just commenced the Rule of Three.

"The scholars are steadily advancing in their Tamil studies. The first Tamil class was examined from the chapter on Tamil verbs in the *Nannul*, and repeated and explained a chapter from the *Cural;* and one of the Monckton scholars recited a beautiful piece of Tamil poetry by Beschi, and translated it into English.

"Since October last year we have had an essay in Tamil almost every week publicly read and criticised. One essay on the Sonship of Christ did great credit to the writer, who, though a student of the second class, is a very good biblical scholar. In the beginning of this month I offered a prize for the best essay on Education; and to my surprise, one of the youngest scholars of the first class, one who was never expected to get it, though all the Monckton scholars and many others contended for it, obtained the prize. The essay was read by the writer at the last examination, and was deservedly praised. I send a copy of it, with an English

translation made by Mr. Ross. The second best essay was written by the young man, who wrote on the Sonship of Christ, above alluded to.

"I am, indeed, thankful to say, that I have had very little occasion to exercise severity. The conduct of the students, and especially of the Monckton scholars, has been in general good. Some of them have a real love for learning, and manifest an interest in religion. Some of the students are taken out to the villages with me, where they lead the singing and read the lessons, and have an opportunity of hearing me converse with the heathen.

"We have introduced morning prayers in English. The reading of the Psalms, and the singing and the chanting in English, we find to be a great comfort to ourselves, and of great advantage to the students.

"The seminary buildings, after a good deal of trouble and anxiety, are now, I am thankful to say, completely finished, and assume an appearance of respectability and comfort. The whole cost three thousand rupees, which was defrayed by the liberal contributions of the Madras District Church Society for Promoting Christian Knowledge, and a few benevolent friends of education to whom I appealed. When the object of the building is considered, an object no less than the raising up a class of well-instructed native agents to preach the unsearchable riches of Christ to perishing heathen, in connexion with the Gospel Propagation Society in this district, I say, when the grand object is considered, this sum is by no means large to be considered as uselessly thrown away. If I only had stronger faith in Him, whose riches are inexhaustible, I should have made the building three times as large and as substantial.

"The Madras District Church Society for Promoting Christian Knowledge, by whose liberality the institution has been established and the building erected, have recently furnished the institution with a beautiful set of coloured maps; and the institution is indebted to the Rev. F. H. W.

Schmitz for a large writing-desk and chair which belonged to the late venerable Mr. Kohlhoff, and also to the Rev. Messrs Guest and Wilshere for some books presented by them.

"In conclusion, I beg to be permitted to invite the attention of the friends of Christian education in this district to this institution, and to remind them not to despise the day of 'small things,' nor to despise the 'little ones' of Christ's flock, who in an especial manner need our sympathy and care. The Lord's 'set time to favour Zion, and to have mercy upon her, will be when his servants take pleasure in her stones, and favour the *dust* thereof.' Psalm cii. 13, 14.

"H. Bower,

"Missionary to the Society for the Propagation of the Gospel in Foreign Parts, in charge of the Tanjore Seminary."

Vedia poorum,
July 30, 1845

THE END

Gilbert & Rivington, Printers, St. John's Square, London